



THE HĒRBEDESTĀN AND NĒRANGESTĀN

VOLUME II : NĒRANGESTĀN, FRAGARD 1

EDITED AND TRANSLATED BY
FIROZE M. KOTWAL AND PHILIP G. KREYENBROEK
WITH CONTRIBUTIONS BY
JAMES R. RUSSELL

ASSOCIATION POUR L'AVANCEMENT DES ÉTUDES IRANIENNES

PARIS 1995

LES CAHIERS DE *STUDIA IRANICA*
sont publiés par
L'ASSOCIATION POUR L'AVANCEMENT DES ÉTUDES IRANIENNES

Direction des *Cahiers de Studia Iranica*
Ph. GIGNOUX et R. GYSELEN

THE HĒRBĒDESTĀN AND NĒRANGESTĀN

DIFFUSION
PEETERS PRESS, Bondgenotenlaan 153, P.B. 41, B-3000 Leuven
(Belgique)

La correspondance scientifique doit être adressée à :
M. Philippe Gignoux, 5 Allée du Mâconnais, Férolles-Atilly,
77150 Lésigny - France

CONTENTS

Abbreviations	6
A Select Bibliography	9
Introduction	13
Chapter 1 (19): ¹ on oversleeping during a Gāhāmbār	26
Chapter 2 (20): on the number of celebrants	28
Chapter 3 (21): on the interaction between zaotar and assistant celebrants during recitation	38
Chapter 4 (22): on the recitation of the Gāthās and the rest of the Yasna	42
Chapter 5 (23): on joint recitation	46
Chapter 6 (24): on two zaotars reciting at the same time	48
Chapter 7 (25): on reciting the Gāthās, personally or vicariously	52
Chapter 8 (26): on the question of audibility	54
Chapter 9 (27): on the minimal requirements of audibility	58
Chapter 10 (28): on the Drōn ritual	58
Chapter 11 (29): alcohol and religious obligations (1)	80
Chapter 12 (30): alcohol and religious obligations (2)	82
Chapter 13 (31): Gāthā recitations in various rituals	84
Chapter 14 (32): on Gāthā recitations without ritual	94
Chapter 15 (33): the proper way of reciting the Gāthās	96
Chapter 16 (34): the formulae to be recited twice	98
Chapter 17 (35): the formulae to be recited three times	98
Chapter 18 (36): ritual formulae and their omission	100
Chapter 19 (37): on errors in the ritual	104
Chapter 20 (38): on celebrants who are in a state of sin (1)	116
Chapter 21 (39): on celebrants who are in a state of sin (2)	118
Chapter 22 (40): on those who are suitable for the office of zaotar	120
Index of references to other Avestan texts	127
Avestan Glossary	129
Pahlavi Glossary	133

ISSN 0993 - 8699 — ISBN 2-910640-02-7

© ASSOCIATION POUR L'AVANCEMENT DES ÉTUDES IRANIENNES, PARIS 1995.

¹ The Chapter numbers in brackets are those found in J. Darmesteter, *Le Zend-Avesta* III, 91-103, see Introduction.

JOURNALS AND OTHER COMPOSITE WORKS

AIr	<i>Acta Iranica</i>
AO	<i>Acta Orientalia</i>
BB	<i>Beiträge zur Kunde der indogermanischen Sprachen</i>
BSOAS	<i>Bulletin of the School of Oriental and African Studies</i>
IF	<i>Indogermanische Forschungen</i>
IJJ	<i>Indo-Iranian Journal</i>
JA	<i>Journal Asiatique</i>
JAOS	<i>Journal of the American Oriental Society</i>
JCOI	<i>Journal of the K.R. Cama Oriental Institute</i>
JRAS	<i>Journal of the Royal Asiatic Society</i>
KZ	<i>Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen</i>
MSS	<i>Münchener Studien zur Sprachwissenschaft</i>
RHR	<i>Revue de l'Histoire des Religions</i>
SBE	<i>Sacred Books of the East</i> , ed. F. Max Müller
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>

IRANIAN TEXTS

a.v.	<i>ašəm vohū</i>
AWN	<i>Ardāy Wirāz Nāmag</i>
DD	<i>Dādestān ī Dēnīg</i>
Dk	<i>Dēnkard</i>
DkM	<i>Dēnkard ed. Madan [= Madan 1911]</i>
DkS	<i>Dēnkard ed. Sanjana [= Sanjana 1874-1928]</i>
EM	<i>Epistles of Manuščih</i>
GBd	<i>Greater Bundahišn</i>
Herb.	<i>Hērbedestān</i>
MHD	<i>Mādayān ī Hazār Dādestān</i>
MX	<i>Mēnōg ī Xrad</i>
Ner.	<i>Nērangestān</i>
Ny.	<i>Niyāyišn</i>
Phl.Vend.	<i>Pahlavi Vendidad</i>
Phl.Y.	<i>Pahlavi Yasna</i>
Phl.Yt.	<i>Pahlavi Yašt</i>
Purs.	<i>Pursišnīhā</i>
Riv.	<i>Rivāyat</i>
RivAd	<i>The Pahlavi Rivāyat of Ādur-Farnbāg and Farnbāg-Srōš</i>
RivDd	<i>The Pahlavi Rivāyat Accompanying the Dādestān ī Dēnīg</i>
RivEA	<i>The Rivāyat of Ēmēd ī Ašwahištān</i>
RivHor	<i>The Rivāyat of Hormazyār Framarz</i>
Sir.	<i>Sirōza</i>

ŠnŠ	<i>Šāyist-nē-Šāyist</i>
SupplŠnŠ	<i>The Supplementary Texts to the Šāyist-nē-Šāyist</i>
SY	<i>Staota Yesniia</i>
Vend.	<i>Vendidād</i>
Visp.	<i>Vispered</i>
Y.	<i>Yasna</i>
y.a.v.	<i>yaθā ahū vairiio</i>
YH	<i>Yasna Haptanghāiti</i>
Yt.	<i>Yašt</i>
XA	<i>Xorda Avestā</i>
Zadsp.	<i>Wizidagihā ī Zādspāram</i>
ZWY	<i>Zand ī Wahman Yasn</i>

GENERAL

abl.	ablative
abst.	abstract
acc.	accusative
act.	active
adj.	adjective
adv.	adverb
AirWb	<i>Altiranisches Wörterbuch</i> [= Bartholomae 1904]
Av.	Avestan
comp.	compound
compar.	comparative
conj.	conjunction
dat.	dative
dem.	demonstrative
denom.	denominative
du.	dual
encl.	enclitic
et al.	<i>et alii</i>
f.	feminine
fin.	finite
gen.	genitive
gloss.	glossary
Guj.	Gujarati
ibid.	<i>ibidem</i>
id.	idem
i.e.	that is
imp.	imperative
impers.	impersonal
ind.	indicative
inf.	infinitive
inst.	instrumental
interr.	interrogative
Ir.	Iranian
lit.	literally
loc.	locative

<i>loc. cit.</i>	<i>loco citato</i>
m.	masculine
ManMP	Manichaean Middle Persian
med.	medium
MP	Middle Persian
MS(S)	manuscript(s)
n.	noun
neg.	negative
neut.	neuter
nom.	nominative
NP	New Persian
num.	numeral
Old	Old Indian
Old	Old Iranian
om.	omit(s)
OP	Old Persian
opt.	optative
<i>op. cit.</i>	<i>opere citato</i>
part.	participle
pass.	passive
Pers.	Persian
pers. pron.	personal pronoun
pf.	perfect
Phl.	Pahlavi
pl.	plural
prep.	preposition
prev.	preverb
pr. n.	proper noun
pr. st.	present stem
pron.	pronoun
pr. part.	present participle
pt.	particle
Pth.	Parthian
<i>q. v.</i>	<i>quo vide</i>
r.	recto
sg.	singular
Skt.	Sanskrit
s.o.	someone
s.th.	something
subj.	subjunctive
s.v.	<i>sub voce</i>
v.	verso
vb.	verb
v.n.	verbal noun

A SELECT BIBLIOGRAPHY

- Andreas, F.C. and W.B. Henning (1932, 1933, 1934), 'Mitteliranische Manichaica aus Chinesisch Turkestan', *Sitzungsberichte der Preussischen Akademie der Wissenschaften*
- Anklesaria, B.T. (1949), *Pahlavi Vendidad*, Bombay
- Anklesaria, B.T. (1956), *Zand-Ākāsīh: Iranian or Greater Bundahishn*, Bombay
- Anklesaria, B.T. (1957), *Zand-i Vohūman Yasn and Two Pahlavi Fragments*, Bombay
- Anklesaria, B.T. (1962), *Rivāyat-i Hēmūt-i Ašavahištān*, vol. I: Pahlavi Text, Bombay
- Anklesaria, B.T. (1964), *Vichitakiha-i Zatsparam*, pt. 1 [all published], Bombay
- Anklesaria, B.T. (1969), *The Pahlavi Rivāyat of Āturfarnbag and Farnbag-Srōš*, 2 vols, Bombay
- Anklesaria, T.D. (1883), *Bājdhamu*, Bombay
- Anklesaria, T.D. (1957), *Yajashne bā Nirang*, repr. Bombay [1st ed. 1888]
- Anklesaria, P.K. (1958), *A Critical Edition of the Unedited Portion of the Dādestān-i Dīnik* [Thesis London University]
- Anklesaria, T.D. (n.d.), *The Dāistān-i Dīnik: part I*, Purs. I-XL, Bombay
- Antia, E.K. (1909), *Pāzand Texts*, Bombay
- Bailey, H.W. (1943), *Zoroastrian Problems in the Ninth-century Books*, Oxford
- Bajan, P.M. (1991), 'On the Middle Persian Word *stōš*' in: K.R. Cama Oriental Institute *Platinum Jubilee Volume*, Bombay, pp. 36-42
- Bartholomae, Chr. (1895), 'Vorgeschichte der iranischen Sprachen' in: Geiger and Kuhn (eds.), *Grundriss der iranischen Philologie*, 1.1, Strassburg, pp. 1-160
- Bartholomae, Chr. (1896), 'Arice VIII', *IF* 7, p. 229ff.
- Bartholomae, Chr. (1904), *Altiranisches Wörterbuch*, Strassburg
- Bartholomae, Chr. (1916-25), 'Zur Kenntniss der mitteliranischen Mundarten I-VI', *Sitzungsberichte der Heidelbergschen Akademie der Wissenschaften*
- Benveniste, E. (1935), *Les infinitifs avestiques*, Paris
- Bhesania, N.K. (1943), *Vandidād bā Nirang*, Bombay
- Boyce, M. (1964), 'Some Middle Persian and Parthian Constructions with Governed Pronouns' in: Jamasp-Asa (ed.), *Dr. J.M. Unvala Memorial Volume*, Bombay, pp. 49-56.
- Boyce, M. (1966): 'Ātaš-Zōhr and Āb-Zōhr', *JRAS*, pp. 100-18
- Boyce, M. (1968a), 'Middle Persian Literature' in: Spuler (ed.), *Handbuch der Orientalistik* 1. 4. 2, Leiden and Cologne
- Boyce, M. (1968b), 'On the Sacred Fires of the Zoroastrians', *BSOAS* XXXI, pp. 52-68
- Boyce, M. (1970a), 'On the Calendar of Zoroastrian Feasts', *BSOAS* XXXIII, pp. 513-39
- Boyce, M. (1975, 1982), *A History of Zoroastrianism*, 2 vols, Leiden and Cologne [*Handbuch der Orientalistik* I. viii, 1, 2]
- Boyce, M. (1977a), *A Word-list of Manichaean Middle Persian and Parthian*, Tehran and Liège [*Acta Iranica* 9a]
- Boyce, M. (1977b), *A Persian Stronghold of Zoroastrianism*, Oxford.
- Boyce, M. and I. Gershevitch (eds.) (1970), *Henning Memorial Volume*, London

- Boyce, M. and F. Grenet (1991), *A History of Zoroastrianism III: Zoroastrianism under Roman and Macedonian Rule*, Leiden, New York, etc. [*Handbuch der Orientalistik* I.viii, 1, 2. 2]
- Boyce, M. and F. Kotwal (1971), 'Zoroastrian *bāj* and *drōn*', *BSOAS* XXXIV, pp. 56-73, 298-313.
- Brunner, Chr. (1977), *A Syntax of Western Middle Iranian*, New York
- Bulsara, S.J. (1915), *Aērpatastān and Nīrangastān*, English translation with notes, Bombay
- Christensen, A. (1944), *Codices Avestici et Pahlavici Bibliothecae Universitatis Hafniensis*, vol. XII: Selections from Codices K7 and K25, with an Introduction by K. Barr, Copenhagen
- Darmesteter, J. (1895), *The Zend-Avesta*, New York [SBE 4, 2nd ed.]
- Darmesteter, J. (1960), *Le Zend-Avesta*, 3 vols, Paris [first ed. 1892-3]
- Dastoor, H. J. (1907), *Vendidad*, 2 vols, Bombay
- Dhabhar, B.N. (1909), *Saddar Naṣr and Saddar Bundeḥesh*, Bombay
- Dhabhar, B.N. (1913), *The Pahlavi Rivāyat Accompanying the Dādestān-i Dīnīk*, Bombay
- Dhabhar, B.N. (1927), *Zand-ī Khūrtak Avistāk*, Bombay
- Dhabhar, B.N. (1932), *The Persian Rivāyat of Hormazyār Framarz*, Bombay
- Dhabhar, B.N. (1949), *Pahlavi Yasna and Vispered*, Bombay
- Dhabhar, B.N. (1953), 'Iranica', *M.P. Khargat Memorial Volume I*, Bombay, pp. 136-41.
- Dhabhar, B.N. (1963), *Translation of Zand-ī Khūrtak Avistāk*, Bombay
- Dhalla, M.N. (1908), *The Nyaishes or Zoroastrian Litanies*, New York
- Duchesne-Guillemin, J. et al. (eds.) (1988), *A Green Leaf: Papers in Honour of Professor Jes P. Asmussen*, Leiden [*Acta Iranica* 28: Hommages et Opera Minora, vol. XII]
- Geiger, W. and E. Kuhn (eds.) (1895-1901: I; 1898-1901: I. 2; 1896-1904: II), *Grundriss der iranischen Sprachen*, Strassburg
- Geldner, K.F. (1896), *Avesta*, 3 vols, Stuttgart
- Gershevitch, I. (1959), *The Avestan Hymn to Mithra*, Cambridge
- Gignoux Ph. (ed.) (1987), *Transition Periods in Iranian History*, Paris [*Studia Iranica*, Cahier 5]
- Gignoux, Ph. and A. Tafazzoli (1994), *Anthologie de Zādspram*, Paris [*Studia Iranica*, Cahier 13]
- Haug, M. (1862), *Essays on the Sacred Languages, Writings, and Religion of the Parsees*, Bombay
- Heesterman, J.C. et al. (eds.) (1968), *Pratidānam: Indian, Iranian and Indo-European Studies Presented to Franciscus Bernardus Kuiper on his Sixtieth Birthday*, The Hague and Paris
- Henning, W.B. (1940), *Sogdica*, London
- Henning, W.B. (1977), *Selected Papers II*, Tehran and Liège [*AIr* I]
- Henning, W.B. and E. Yarshater (eds.) (1962), *A Locust's Leg: Studies in Honour of S.H. Taqizadeh*, London
- Hoffmann, K. (1975), *Aufsätze zur Indoiranistik*, 2 vols, ed. J. Narten, Wiesbaden
- Horn, P. (1894), *Grundriss der Neupersischen Etymologie*, Strassburg
- Jamasp-Asa, K.M. (1985), 'On the *Drōn* in Zoroastrianism', *AIr* X, pp. 334-56, Leiden [*Papers in Honour of Professor Mary Boyce*]
- Jamasp-Asa, K.M. and H. Humbach (1971), *Pursišnihā: a Zoroastrian Catechism*, 2 vols, Wiesbaden
- Jamasp-Asa, K.M. and M. Nawabi (eds.) (1975ff), refers to a series of MSS edited by these scholars, published in Shiraz.
- Justi, F. (1895), *Iranisches Namenbuch*, Marburg
- Kapadia, D.D. (1953), *Glossary of Pahlavi Vendidad*, Bombay
- Kellens, J. (1974), *Les noms-racines de l'Avesta*, Wiesbaden
- Kellens, J. (1984), *Le verbe avestique*, Wiesbaden
- Klingenschmitt, G. (1968), *Farhang-i Ōim: Edition und Kommentar* (Teildruck) [unpublished thesis, Erlangen and Nürnberg]
- Kotwal, F.M. (1969), *The Supplementary Texts to the Šāyist nē-Šāyist*, Copenhagen
- Kotwal, F.M. (1985), 'An ancient Irani Ritual for Tending the Fire', *AIr* XI, pp. 365-70 [*Papers in Honour of Professor Mary Boyce*]
- Kotwal, F.M. (1988), 'Initiation into the Zoroastrian Priesthood: Present Parsi Practice and an old Pahlavi Text' in: Duchesne-Guillemin et al. (eds.), pp. 299-307
- Kotwal, F.M. and J.W. Boyd (1977), 'The Zoroastrian *paragnā* ritual', *Journal of Mithraic Studies* II, pp. 18-52
- Kotwal, F.M. and J.W. Boyd (1980), *Ērbadistān ud Nīrangistān: Facsimile Edition of the Manuscript TD*, Cambridge, Mass. and London
- Kotwal, F.M. and J.W. Boyd (1991), *A Persian Offering. The Yasna, a Zoroastrian High Liturgy*, Paris [*Studia Iranica*, Cahier 8]
- Kotwal, F.M. and P.G. Kreyenbroek (1992), *The Hērbedestān and Nērangestān: Volume I, Hērbedestān*, Paris [*Studia Iranica*, Cahier 10]
- Kreyenbroek, [P.] G. (1985), *Sraoša in the Zoroastrian Tradition*, Leiden
- Kreyenbroek, [P.] G. (1987a), 'The Zoroastrian Priesthood after the Fall of the Sasanian Empire' in: Gignoux (ed.), pp. 151-166
- Kreyenbroek, [P.] G. (1987b), 'The *Dādestān i Dēnīg* on Priests', *IJ* 30, pp. 185-208
- Kreyenbroek, P.G. (1994), 'On the Concept of Spiritual Authority in Zoroastrianism', *Jerusalem Studies in Arabic and Islam* 17, pp. 1-15
- Kreyenbroek, P.G. (1995, forthcoming), 'The Introduction to the *Dādestān i Dēnīg*' in: Gyselen (ed.), *Au Carrefour des Grandes Religions: Hommages à Philippe Gignoux*, Paris, pp. 171-6 [*Res Orientales* VII]
- MacKenzie, D.N. (1964), 'The "Indirect Affectee" in Pahlavi' in: Jamasp-Asa (ed.), *Dr. J.M. Unvala Memorial Volume*, Bombay, pp. 45-8
- MacKenzie, D.N. (1970), 'A Zoroastrian Master of Ceremonies' in: Boyce and Gershevitch (eds.), pp. 264-75
- MacKenzie, D.N. (1971), *A Concise Pahlavi Dictionary*, London
- Madan, D.M. (1911), *The Complete Text of the Pahlavi Dinkard*, 2 vols, Bombay
- Meherjirana, E.S. (1941), *Purseš-Pāsox*, Bombay
- Menasce, J.-P. de (1964), *Feux et fondations pieuses dans le droit sassanide*, Paris
- Menasce, J.-P. de (1973), *Le troisième livre du Dēnkart*, Paris
- Modi, J.J. (1922), *The Religious Ceremonies and Customs of the Parsees*, Bombay
- Modi, J.J. (1924), *The Persian Farziāt-Nāmeḥ and Kholaseh-i Dīn of Dastūr Dārāb Pahlān*, Bombay
- Monumentum H.S. Nyberg (1975), 3 vols, Tehran and Liège [*AIr* IV, V, VI]
- Pavry, H.M. (1938), *Bājdharṇāne lagti pāwmaḥalnī kriyao*, Bombay
- Redard, G. (ed.) (1964), *Indo-Iranica: Mélanges présentés à Georg Morgenstierne à l'occasion de son soixante-dixième anniversaire*, Wiesbaden
- Reichelt, H. (1900), 'Der Farhang i Ōim', *Vienna Oriental Journal* (Wiener Zeitschrift für die Kunde des Morgenlandes) XIV, pp. 177-213
- Renou, L. (1925), *La valeur du parfait dans les hymnes védiques*, Paris
- Reichelt, H. (1909), *Awestisches Elementarbuch*, Heidelberg

- Russell, J.R. (1987), *Zoroastrians in Armenia*, Cambridge, Mass.
- Sanjana, D.P. (1894), *Nirangistan: a Photozincographed Facsimile*, Bombay
- Sanjana, D.P. (1895), *The Dīnā ī Mainū ī Khrat*, Bombay
- Sanjana, P.B. and D.P. (ed. tr.) (1874-1928), *Dinkard*, 19 vols, Bombay
- Shaked, Sh. (1969), 'Esoteric Trends in Zoroastrianism', *Proceedings of the Israel Academy of Sciences and Humanities*, pp. 175-221
- Shaked, Sh. (tr.) (1979), *The Wisdom of the Sasanian Sages (Dēnkard VI)*, by Aturpāt-i Ēmētān, Boulder, Colorado
- Shaked, Sh. (1987), 'Paymān: an Iranian Idea in Contact with Greek Thought and Islam', in Gignoux (ed.), pp. 217-40
- Steingass, F. (1975), *A Comprehensive Persian-English Dictionary*, repr. Beirut [1st ed. 1892]
- Tavadia, J.C. (1930), *Šāyest-nē-šāyest*, Hamburg
- Unvala, J.M. (1921), *The Pahlavi Text 'King Husraw and his Boy'*, Paris
- Unvala *Festschrift* (1964), *Dr. J.M. Unvala Memorial Volume*, Bombay
- Utas, B. (1988), *Frahang ī Pahlavik: edited with Transliteration, Transcription and Commentary from the Posthumous Papers of Henrik Samuel Nyberg*, Wiesbaden
- Vahman, F. (1986), *Arđā Wirāz Nāmag: the Iranian 'Divina Commedia'*, London and Malmö [Scandinavian Institute of Asian Studies Monograph Series 53]
- Waag A. (1941), *Nirangistan: der Awestatraktat über die rituellen Vorschriften*, Leipzig [*Iranische Forschungen*, Band 2]
- West, E.W. (1880), *Pahlavi Texts: Part I*, Oxford [SBE V]
- Westergaard, N.L. (1852-4), *Zendavesta or the Religious Books of the Zoroastrians I*, Copenhagen
- Williams, A.V. (1990), *The Pahlavi Rivāyat Accompanying the Dādestān ī Dēnīg*, 2 vols, Copenhagen [*Det Kongelige Danske Videnskabernes Selskab, Historisk-filosofiske Meddelelser* 60: 1, 2]
- Zaehner, R.C. (1955), *Zurvan: a Zoroastrian Dilemma*, Oxford

INTRODUCTION

The *Nērangestān*, the "Book of Ritual Directions", follows the *Hērbedestān* in the manuscripts and shows considerable typological similarities to it: both works clearly belong to the non-liturgical, scholarly tradition of Zoroastrian Iran, and consist of an ancient core of Avestan passages, which are followed by a translation-cum-commentary (*Zand*) in Pahlavi. In the 1940s A. Waag (1941: 2) justly claimed that, despite the existence of some serious studies of the Avestan part of the text, our knowledge of the *Nērangestān* was far inferior to that of the rest of the Avesta. This is still true today — in fact no major studies of the text have appeared after Waag wrote. A translation of the Avestan passages with their immediate Pahlavi *Zand* was made in the late nineteenth century by J. Darmesteter (*Le Zend-Avesta*, vol. III; such a translation also forms part of later editions of the English version of Darmesteter's work in the *Sacred Books of the East* series); Chr. Bartholomae seriously studied the Avestan part of the text (witness references in his *Altiranisches Wörterbuch* and various other publications), while H. Reichelt included parts of it in his *Avestan Reader*. Waag's more detailed study continued the tradition of considering the Avestan passages with their Middle Persian version separately from the rest of the commentary. The only work so far to offer a translation of the text as a whole is S.J. Bulsara's *Āērpatastān and Nirangestān*, whose aims are to some extent at variance with the requirements of modern scholarship.

One possible reason for this relative neglect of the *Nērangestān* (and especially of its *Zand*) is that, like the *Hērbedestān*, it has the reputation of being a difficult text which students tackle at their peril. While it is true that the *Nērangestān* does not yield up its secrets easily, some of the difficulties it presents are markedly different in character from those one encounters in the *Hērbedestān*. Both texts predictably show similar flaws as far as corruptions and scribal errors are concerned; however, in the *Hērbedestān* the sophistication of its legalistic reasoning at times seems to go beyond what contemporary mastery of the written word was capable of conveying with clarity, whereas the syntax of the *Zand* of the *Nērangestān* tends to be relatively simple. The challenge this work poses to modern researchers lies in the fact that, while most Western Iranists have a limited knowledge of Zoroastrian rituals and an even lesser understanding of the problems faced by celebrants, the *Nērangestān* is intended to elucidate technical questions

which puzzled fully trained priests. It does this by means of a series of succinct statements, making full use of technical or idiomatic expressions which were presumably familiar to the priests of its time but have to be deduced from the context by modern translators. It is the experience of the present authors that, although a vast amount of work remains to be done to elucidate details of Zoroastrian rituals which are now forgotten, the surviving priestly tradition is still sufficiently similar to the ritual realities referred to in the *Nērangestān* to help one understand its contents in a majority of cases.

In spite of our efforts to translate the text in such a way that it 'speaks for itself', our English version of the first *Fragard* of the *Nērangestān* may at first glance seem impenetrable, and a summary of its contents is given here to make the text more accessible.

Chapter 1. The Pahlavi Commentary shows that the text concerns participation by laymen in the *Gāhāmbār* ceremony. A later *Nērangestān* passage (Ch. 42) takes up this theme again, showing that failure to participate constitutes an *ōyrišt* sin (see Mackenzie 1970: 270f). The present Chapter is particularly concerned with the question of guilt when a man has arranged to be awakened by another, who then fails to keep his promise and leaves the former to sleep when he should have been participating. The Avestan text shows that earlier priests held that merit only accrued to one who had actually taken part in the ceremony, regardless of intentions or broken promises. The Pahlavi version, on the other hand, conspicuously mistranslates Av. *yō jayāra*, 'who has stayed awake', as 'who reclines, sleeps' (*kē *sayēd*), thus stating that the injured party is not to be penalised unless his sleep is unlawful for some other reason. While this mistranslation may conceivably have resulted from the relative dissimilarity between forms like Av. *fra.yrāraiiēiti* on the one hand and *jayāra* on the other, it seems at least as plausible to assume that the later understanding of the passage was inspired by the Commentators' view that it would be unjust to ignore the question of intent.

While failure to celebrate a *Gāhāmbār* normally constituted an *ōyrišt* sin, the two Commentators quoted in the Chapter are agreed that this is not the case here, unless the man has sinned in some other way by oversleeping. While Sōšāns held that one who has innocently overslept incurs no penalty and indeed counts as having participated in the *Gāhāmbār*, Kay-Ādur-bōzēd's judgement is more conservative, stating that the innocent sleeper does not have to make up for his omission in order to avoid incurring an *ōyrišt* sin, while a man whose oversleeping constitutes an offence does have to make amends.

Chapter 2. The Avestan part of this section indicates that there is no precise limit to the number of auxiliary priests who may participate in the act of worship conducted by a single *zaotar*; it is clear from Ch. 3. 8 that, in later times at least, the number of auxiliary priests could be as high as twenty-five. The Commentary stresses that *rāspīs* should normally recite their part of the liturgy individually, without paying attention to the recitation of their colleagues.

The Commentary then devotes some attention to the question of which is the more important element of various types of religious worship, the number of celebrants or the number of services performed. It goes on to impart general instructions regarding the interaction between *zōt* and *rāspīs*, and finally discusses questions concerning the formal conclusion of the ritual by the *zōt*. This theme is found again later, especially in Ch. 19, where it becomes clear that the ritual as a whole is not formally regarded as an act of worship until it has been properly concluded by the *zōt*.

Chapter 3 continues the theme of interaction between *zōt* and *rāspīs*; while the latter should not normally pay attention to the recitation of their colleagues, it is of course imperative that *zōt* and *rāspīs*, whose parts in the liturgy are often complementary, should be aware of one another's recitation. The discussion illustrates two interesting aspects of Zoroastrian priestly thought and practice. One is the view that, if the interaction between chief priest and auxiliaries is imperfect and the ritual as such is therefore vitiated, the innocent party still acquires some merit for the recitation—as much, it would seem, as would result from reciting the sacred text for a non-ritual purpose, e.g. in order to study it or keep one's memory of it fresh. The contrast between merit from the act of 'concentration' on one's recitation and that deriving from taking part in a formal ceremony, is referred to repeatedly in both the Avestan and Pahlavi sections of the *Nērangestān*.

A technical term which plays a role here is *dōspurnām*, 'reciting in close association', which is defined more precisely in Ch. 5. 3, although without absolute unanimity among Commentators. This part of the *Nērangestān* pays a great deal of attention to the exact manner of reciting the holy texts. Directions of this nature were presumably observed as scrupulously as those of a modern stage play, which was the more important because no written texts could be consulted during the ritual and it was of crucial importance that priests should not become disoriented while performing it. Priests, therefore, needed to concentrate fully on their own recitation in order to avoid mistakes, but at the same time there had to be some degree of harmony between the recitations of individual priests—

enough at least to ensure that some did not reach the liturgy of one ritual act while others were still reciting that of the preceding one.

Chapter 4 shows that a *rāspī* could dispense with the actual recitation of several parts of the liturgy as long as he paid close attention to the proceedings and took the appropriate *bāj*. That some priests remained silent during part of the liturgy is confirmed by Ch. 7, although the two texts appear to contradict each other as far as the merit of silent participation during the recitation of the *Gāthās* is concerned.

Chapter 5 returns to the exact manner of recitation by *zōt* and *rāspī*. The text differentiates between reciting 'in close association' (which means that they should not be farther apart in their recitation than a verse-line or even less), and 'in unison', i.e. reciting in even closer harmony.

Chapter 6 deals with the question of two *zōts* reciting together. While it is permissible for them to begin every verse, or indeed verse-line, together, each *zōt* should then normally concentrate on his own recitation, without paying attention to his colleague. If the two *zōts* have specifically agreed to recite 'in unison', however, then it is permitted.

Chapter 7 states that it is permissible for a person to participate in "the recitation of the *Gāthās*" without actually reciting (cf. Ch. 4): either by concentrating mentally on the liturgy, or just being present, or, interestingly, by "being given" the *Gāthās* recited by another. There is no indication as to the exact procedure in such cases in 'Avestan' times—or indeed whether the 'silent participant' would have been another priest or a lay person—but the Pahlavi Commentary clearly takes the passage to refer to the practice of priests accepting commissions from laymen to perform ceremonies on their behalf for a fee.

Apparently as a parallel, the Commentary proceeds to discuss a practice whereby priests caught vermin and 'sold' this pious act to laymen; merit thus accrued to both parties. The last paragraph of the passage suggests that it was not unusual for priests who had caught vermin to keep it alive, killing it only when a 'purchaser' was found; since this might theoretically result in nourishing *xrafstra*, some rules are given to regulate this practice.

Chapter 8 discusses the question of the audibility of the recitation, stating that if a priest can hear his own voice during the ritual even though there is interfering noise, his recitation is valid. If he cannot make his voice heard above the noise, his merit is similar to that from a recitation for non-ritual purposes (see above, Ch. 3). The final part of the Pahlavi Commentary addresses the question of an interfering noise which begins

while the ritual is in progress. The crucial consideration in such cases is whether the *zōt* can bring the ritual to a valid conclusion by removing the fire from the *pāvī* and replacing the *barsom*, or if the interference is such that the ceremony has to be abandoned.

Chapter 9 seeks to define the minimal requirements of audibility.

Chapter 10, whose contents are almost identical with those of a Chapter of the *Rivāyat Accompanying the Dādestān ī Dēnīg*, discusses the ritual directions for performing the *Drōn* ceremony, a relatively short act of worship which, it seems, demanded extreme care and precision on the part of the celebrants (see Ch. 10, n. 180). Among the many interesting passages of the text, special mention should perhaps be made of Ch. 10. 45, which discusses the practice of consecrating medicinal substances during the *Drōn* ceremony, presumably in order to enhance their effectiveness.

Chapters 11 and 12 deal with the question of alcohol consumption interfering with recitation of the *Gāthās*, referring presumably to the obligation on all believers to recite the *Gāthās* during the last *Gāhāmbār*, i.e. the five '*Gāthā* days'. It is interesting to note that the two passages appear to contradict each other to some extent, Ch. 11 declaring that any failure to recite the *Gāthās* owing to drunkenness is a heinous sin, whereas Ch. 12 condones this when caused by the consumption of a lawful amount of drink, condemning only the effects of overindulgence. The two texts probably represent views held by different sections of the community.

Chapter 13. The Avestan text states that priests taking part in a ceremony may form two groups (one on each side of the *pāvī*), but not three; the minimum number of celebrants (presumably for a *Gāhāmbār*) is three. The Pahlavi Commentary then goes on to give specific directions for various rituals, notably the *Vispered* of the *Dwāzdah-Hōmāst*, of the *Raθβō Bərəzañ* and of *Ardā-Fraward*, and also for the *Ēk-Hōmāst*, *Dō-Hōmāst*, *Stōš*, *Gētīg-xarid*, *Hōm-drōn*, and the ceremonies of the *Frawardīgān* days.

Chapter 14 deals with the recitation of the *Gāthās* as a protective *bāj*, without ritual. The Pahlavi Commentary seems to show that a priest could do this in order to acquire ritual purity (*khūb*) for a day. In modern practice this 'lesser *khūb*' is acquired by performing the *Drōn* ceremony. It is stressed that the *Gāthās* should be recited in a normal voice, not in the suppressed tone known as *bāj*, which is used for some non-Avestan parts of the liturgy.

Chapter 15 apparently mainly serves to introduce the question of the ritual formulae to be recited twice, three times, and four times.

Chapters 16 and 17 enumerate the formulae to be recited twice and three times respectively.

Chapter 18 lists the formulae to be recited four times. The Commentary gives further directions concerning omission of any of the above-mentioned formulae, and about omission of the *bāj* by the *zōt* during a ceremony. Although such an occurrence is serious, it is stressed that it should not cause the *zōt* to lose the concentration required for his recitation of the liturgy.

Chapter 19. The Avestan section of the Chapter states that all recitations of the *Staota Yesniia* (i.e. the core of the *Yasna* liturgy) by a good Zoroastrian are valid, except when he is in a state of impurity after answering a call of nature. Since the text speaks of "walking, running, standing, sitting, lying down, riding or driving" as permissible conditions while performing this act, it seems that recitations without ritual were included in the definition. The Pahlavi Commentators, on the other hand, clearly thought in terms of ritual, pointing out that there is a fundamental difference between an act of worship which has not yet been formally completed by the *zōt* (by handing over the *barsom*), and one which has been so concluded (see also above, under Ch. 2). In the latter case the act formally constitutes a ceremony, and a participant whose ritual purity is vitiated has presumably committed a sin; if the ceremony has not been formally concluded when the mishap occurs, it does not yet count as a ceremony and the priest may still withdraw without offending. Unless the priest in question is the *zōt*, the other celebrants can then presumably continue the ceremony.

The Commentary goes on to give precise directions for the case of a *rāspī* who comes or returns to the ritual precinct when the *zōt* has already handed over the *barsom*, probably after answering a call of nature.

The latter part of the passage deals with mishaps or errors on the part of the *zōt* in the course of various rituals. If there was a minor error in a ritual intended as a *Yasna*, it was apparently acceptable to substitute the shorter and less meritorious *Drōn* ceremony, or indeed to define the entire ceremony as a *Drōn*. This procedure ensured that the celebrants acquired at least some merit, whereas they might actually incur a sin by offering a vitiated ceremony as a *Yasna*.

Chapters 20 and 21 deal with the question of either a *zōt* or *rāspīs* who are in a state of sin when performing a ritual. If a *zōt* knowingly

celebrates a ritual with unworthy auxiliary priests, he acquires the same merit as for reciting the liturgy for a non-ritual purpose. If he is unaware of the status of his assistants, the full merit for celebrating the ritual accrues to him. The same principle applies to assistant priests vis-à-vis the *zōt*. Ch. 21. 6 shows that an erroneous judgement regarding the ritual fitness of a priest, or his ability, or the validity of the ritual, constitutes a grave sin.

Chapter 22 states that any man, woman or child who is pious and capable of reciting the liturgy in the proper manner, may officiate as a *zaotar*. While the later Commentators apparently did not question this statement as far as children were concerned, they felt the need to make it clear that the Avestan direction regarding women did not refer to those *in menses*, to whom special rules applied. The Avestan phrase "that woman should not be of poor understanding" may in fact have been quoted here to justify these restrictions, implying that a woman 'of good understanding' would regard them as natural and self-evident.

The *Fragard* ends with the text of the *ašəm vohū* prayer with its Pahlavi commentary.

The first *Fragard*, in other words, corresponds closely to the first part of the account of the contents of the *Nērangestān* as found in the *Dēnkard* (*DkM* II: 735-7; *DkS* XVI: 18-21),² which is here given in full:

(0) *Brīnag-ē nērangestān: mādayān abar nērang ī ēzišn ī yazdān.*
One section (of the *Huspāram Nask* is) the *Nērangestān*. It is essentially about the ritual directions for the worship of the *Yazads*.

(1) *Ud hān ī frēzbānīg, ī ō puhl šawēd.*
And about that which is obligatory, which goes to the Bridge. [= Ch. 1 ?]³

(2) *Abzōnīg-kirbagih ī az wēš-marīh ī rāspīgān andar ēzišn.*
The increased merit accruing from a greater number of *rāspīs* in the act of worship. [= Ch. 2]

(3) *Ud abestāg ī zōt ud rāspīg harw 2 ōh gōwišn,⁴ ud hān ī ēk ōh gōwišn ud ēk ōh niyōxšīšn.*

And the Avestan texts which both (priests) should recite together, and those which one (priest) should recite while one listens. [= Ch. 3, 4, 5, 6, 7, 8, 9]

² See, with references to the extant text of the *Ner.*, Waag 1941: 149-54.

³ Traditionally participation in the *Gāhambār* ceremony was considered to be obligatory. It seems possible that this phrase attempts to combine a general statement with a reference to the contents of Ch. 1.

⁴ *DkS* om.

(4) *Abar drōn ud cē andar im dar.*

On the *Drōn* and what belongs to this subject. [= Ch. 10]

(5) *Abar pahrēz az xwarišn ī mayēnišn andar im hangām ī ēzišn.*

About abstinence from drinking to the point of drunkenness at the time of the act of worship. [= Ch. 11, 12]

(6) *Abar sāmān ud wāng pad abestāg gōwišnih ī andar ēzišn-ē.*

On the 'boundary markers'⁵ and the (quality of) sound during the recitation of Avestan during the act of worship. [= Ch. 13, 14, 15]

(7) *Ud abestāg ī bišāmruđ ud srišwadag ud cahrušāmruđ.*

On the Avestan texts which are to be recited two, three and four times. [= Ch. (15), 16, 17, 18]

(8) *Abar ēzišn rāyēnišn ud hān ēzišn kē zōt ayāb rāspīg tanāpuhlagān.*

On the arrangement of the act of worship, and that act of worship where the *zōt* or the *rāspīs* are in a state of mortal sin. [= Ch. 19 (?), 20, 21]

(9) *Abar zōtih ī zan ud aburnāyag.*

On a woman or minor child acting as *zōt*. [= Ch. 22]

(10) *Abar wizīr ī abar ōy kē az dēn ī māzdešn abāz *stāyīd bawēd.*

On the judgment on the one who has apostatised⁶ from the Mazdayasnian faith.

(11) *Abar wināh ī ōy kē gāhāmbār nē yazēd ciyōn hān ka-š yašt bawēd.*

On the sin of the one who has not celebrated the *Gāhāmbār*, compared to (?) the one who has celebrated it.

(12) *Abar sāmān ī 5 gāh ī rōz ud šab ud ēzišn ī im gāhihā.*

On the order of the five *gāhs* of the day and night, and the acts of worship of those *gāhs*.

(13) *Abar ēwēnagān ī xwēših tis ō gāhāmbār ud abarīg kirbag dādan dastwarihā.*

On the customs of giving something of one's own for the *Gāhāmbār* and other meritorious purposes being authorised.

(14) *Abar candih ī zōhr ī az ēk gōspand.*

About the quantities of *zōhr* from one sacrificial animal.

(15) *Nigērišn handāzišn ī andar kardan ī gōspand.*

Inspection and measuring in connection with killing a sacrificial animal.

(16) *Pad-iz dād pākīh az *paywēšag⁷ ud abarīg āhōg, awēmārīh, anizārīh⁸ ud axastagih⁹ ī az xrafstar.*

And (its) freedom from contamination¹⁰ and other defects, as required by the Law, and absence of illness, weakness, and injury from vermin.

(17) *Ud nērang ī kardan.*

And the ritual directions for performing (the sacrifice).

(18) *Wizēn ī abar kardār ud sāxtār ud abar burdār ud xwardār ud awiš dādār.*

The choice as to the sacrificer, preparer, the one who takes it (to the place of sacrifice), the one who partakes of it, and the one who gives (the animal) for it (i.e. the sacrifice).

(19) *Ud cim ī kuštan ud cē andar im dar.*

And the reason for the killing, and what belongs to this subject.

(20) *Abar gāh ud kār ī zōt ud rāspīgān andar ēzišn.*

On the status and function of the *zōt* and the *rāspīs* in the ritual.

(21) *Abar pahlom ēzišn.*

On the foremost act of worship.

(22) *Dahišn ī ō mard ī ahlaw ī cāšidār ud abāz pursidār ī xrad ī ahlawān būd, ud cē andar im darihā.*

Gifts to the righteous man who has taught and inquired into the wisdom of the righteous, and what belongs to these subjects.

(23) *Abar šabīg ud kustīg kū az cē šāyēd ud cē andar im dar.*

On the sacred shirt and girdle, from what it is permissible (to make them), and what belongs to this subject.

(24) *Ud abar barsom cidan ud bastan ud cē¹¹ andar im dar.*

And on gathering and tying the *barsom*, and what belongs to this subject.

(25) *Abar paymānag ī ēsm ī andar ēzišn.*

On the quantity of firewood in the ritual.

(26) *Ud ēwēn ī frāz-barišnih.*

⁵ The word *sāmān* occurs in this sense in Ch. 15. 1; it seems likely, however, that it could be used in the more general sense of "arrangement" (so NP, see Steingass 1975: 643), and thus also refers to the contents of Ch. 13, 14.

⁶ The meaning appears to be confirmed by the *Ner.* text (Ch. 23 [41]).

⁷ So *DkS*; *DkM*: *ptwy'k*.

⁸ *MSS*: *yb'pz'lyh*.

⁹ *MSS*: *yb ystkyh*.

¹⁰ Or "poison"; so Waag 1941: 151.

¹¹ *DkM* om.

And the manner of offering it.

(27) *Hān ī ātaxš ī kadagih ud ādurōg ud ātaxš ī warhrān.*

The one (i.e. the gift of firewood) for the household fire, for the *Ādurōg* and for the *Bahrām* Fire.

(28) *Abar ēzišn ī andar meh, ud hān ī andar mayānag, ud hān ī andar keh tuwānigih.*

On the worship with the greatest, intermediate and lesser ability.

(29) *Ud wizir ī abar atuwānigih.*

And the judgement concerning lack of ability (to perform the ritual properly).

(30) *Abar yaštan ī yazdān hamē pad hān ī mad estēd ud abāz nē hilēnd pad ēc ēwēnag.*

On worshipping the *Yazads* continually with that which has come, and not to omit (acts of worship) in any way.

(31) *Abar kū mardōm wēnāgihā ud awēnāgihā-z yazdān ēzēnd, kū hān ī wēnāgihā ud hān ī awēnāgihā kadām, ud handarz ī abar wēnāgihā yaštan ī yazdān.*

On the fact that people worship the *Yazads* visibly and invisibly; on which is the visible and which the invisible way, and advice as to visibly worshipping the *Yazads*.

(32) *Abar pākīh ī yaštār tan ud wastarag.*

On the purity of the body and clothes of the celebrant.

(33) *Āsūdagih¹² ī-š menišn az wināh.*

(And) his thought being at rest, free of sin.

(34) *Ud pādyaḇih ī abzār.*

And the purity of the ritual implements.

(35) *Ud rōšnīh ud pākīh ī gyāg ī ēzišn, ud dūrīh az ānōh pad paymānag ī paydāg rēmanīh ud gand ud cē andar im dar.*

And the light and purity of the place of worship, and its remoteness from other places in proportion to the presence (there) of filth and stench, and what belongs to this subject.

(36) *Abar ēzišn ī ābān u-šān nām.*

On the worship of the Waters, and their names.

(37) *Zōr ī bēšazišnīh.*

The force¹³ of healing.

(38) *Warzāwandīh ī wahišt.¹⁴*

The marvellous nature of Paradise.

(39) *Dārišn ud dādārīh ī ābān mēnōg ud cē andar im dar.*

The preserving and creative properties of the Spirit of the Waters, and what belongs to this subject.

(40) *Abar ēzišn, kārān ud dādestān xūb fragānīh ud xūb frazāmīh rāy kunišn ud anī-z was ōsmurišn ī andar im dar.*

On the need to carry out acts of worship, deeds and judgements with a good beginning and a good result in view, and many other considerations belonging to this subject.

(41) *Ēzišn pad šāyēd nē šāyēd, xūb nē xūb.*

The *Yasna* in terms of what is proper and improper, good and bad.

(42) *Abar zarduštān *hwōwān¹⁵ ud wištāspān dūdag pad ōsmurišn ī ēzišn ī dēn, u-šān *ciyōnīh.¹⁶*

On the family of Zarathustra, Hvōvi and Vištāspa in the liturgy¹⁷ of the acts of worship of the Religion, and their nature.

Since the *Nērangestān* is not a continuation of the *Hērbedestān* it seemed inappropriate to follow the tradition of numbering the chapters as though they were part of the same text, the more so because no generally accepted numbering can be said to exist. Most existing publications, however, give references to the numbering of Darmesteter's *Le Zend-Avesta*, even when using a different system in the main part of the text. We have followed this example, giving Darmesteter's chapter numbers in brackets in the list of contents and in the heading of each chapter of the text. This numbering differs slightly from that of Darmesteter's English version of 1895, which we adopted in our edition of the *Hērbedestān* for reasons explained there (p. 23).

As in the case of the *Hērbedestān*, the present work is based primarily on MS TD (Kotwal and Boyd 1980), with constant reference to HJ (Sanjana 1894). Transliteration and transcription follow the same systems and principles as in the *Hērbedestān*. In the Pahlavi text, the word *ud*, the *ezāfet*, and the final *'*-stroke are added or deleted freely, without reference in the Critical Apparatus except in cases of real ambiguity. For reasons set out in our Introduction to the *Hērbedestān* (pp. 23-4), apparent confusions between *ēw* [XD], *ēd* [XN'], and *ay* ['y], between *any* ['XRN] and *hān* ī [ZK Y], and between *ō* ['L], *ōy* ['LH] and *ōh* [KN], are indicated by

¹² DkM: 'snwtkyh.

¹³ An emendation to *zōhr (considered by Waag 1941: 153, n. 2), cannot be ruled out, but the attested form *zōr* seems to be the safer reading, especially since the words in question do not appear to refer to an extant section of the *Ner*.

¹⁴ DkM: W 'd'tyh.

¹⁵ MSS: hūwōuq in Av. script

¹⁶ MSS: cygwn's.

¹⁷ Lit. "enumeration".

means of an asterisk, without further reference in the Critical Apparatus. Apparently insignificant variations between the Avestan letters š, ʃ and ś, have not been noted in the Critical Apparatus.

In the text, passages of more than one word referred to by a reference marker are indicated by superscript ‘⁺’.

Avestan passages and their English translations are printed in italics.

[...] mark parts of the *Zand* which are not direct translations of Avestan texts.

[[...]] are used to indicate learned asides, or commentaries to the Commentary.

<...> enclose text that is to be deleted.

(*...) indicate a conjectural addition to the text found in the MSS.

The present edition is the result of a long and close collaboration between the authors, who share responsibility for the edition and translation of the text. The Critical Apparatus is almost exclusively the work of Dastur Kotwal, who also contributed many of the notes found in the Commentary, including most notes concerned with matters of ritual; the final edition of the Commentary and Glossaries, the writing of the Introduction, and the preparation of the text for the printers devolved on P.G. Kreyenbroek. J.R. Russell collaborated with Dastur Kotwal on the text for some time in the initial stages of the project and his remarks undoubtedly influenced the work. A great deal of discussion between the present authors took place after Professor Russell had ceased to be actively involved with the project and it is generally not possible to point to the exact insights which originated with him, but his contribution is here gratefully acknowledged.

While the present Volume was in preparation, the future of the *Nērangestān* project became seriously endangered by the critical illness of Dastur Kotwal. Among his many friends and supporters, we can only thank by name a few whose moral and material support directly affected the project; our special thanks are due to Mr Tahamtan H. Aresh, Professor Mary Boyce, Mrs Pheroza J. Godrej, Mr Sorabji P. Godrej, Professor John R. Hinnells, Mrs Firoza K. Punthakey-Mistree, Mr Khojeste Mistree, Mrs Mitha Shroff, Mr Pheroze Shroff, and to all members of the Athravan Educational Trust and ‘Zoroastrian Studies’.

We would also like to extend our sincere thanks to Mrs C.M. Lawrence of the School of Oriental and African Studies, London, and to Professor Philippe Gignoux and Dr Rika Gyselen for their invaluable help with the preparation of this Volume as a *Cahier of Studia Iranica*.

NĒRANGESTĀN

FRAGARD 1¹

¹ The fact that there is no heading, whereas the end of the *Fragard* is marked by the words *fradom fragard sar*, “end of the first *Fragard*” (see below, Ch. 22), suggests that the beginning of the text is missing; see also Waag 1941: 40.

CHAPTER 1 (19)

[TD 20r.3-20v.4; HJ 27v.4-28r.15]

- 1.1) *dahmō dahmāi aoxte*,
Dahm *ō¹ dahm gōwēd [ham-rad-*passāg² ō ōy ī ham-rad-*passāg³],
- 1.2) *frā mā⁴ nərə gārāiōiš⁵ yať *ratufritiš⁶ ā.jasāt⁷*
kū frāz-it⁸ man, mard, guhrāyišnih⁹ 'ka rad'¹⁰ franāmišnih rasād
[kū ka gāhāmbār abāyēd yaštan az būšāsp be kardan.]
- 1.3) *visaiti dim¹¹ fra.yrāraiō¹² nōit fra.yrāraieiti¹³*
Ka padirift az¹⁴ ōy frāz guhrāyēnišnih nē ōy frāz guhrāyēnēd.¹⁵
- 1.4) *aēšō ratufriš yō¹⁶ jayāra.*
[Sōšāns] *ōy radihā¹⁷ kē *sayēd,¹⁸ [kū-š gāhāmbār yašt bawēd,
*ōyrišt *ō¹⁹ bun nēst; u-š aradihā <kē> cār az-iš²⁰ *ōyrišt²¹ ōy
rāy *ō bun, u-š gāhāmbār nē yašt bawēd.²²

¹ MSS: d'hm'n'.² MSS: 'pyšk.³ MSS: 'pyšk.⁴ TD: ma.⁵ MSS: nərəgā raiiōiš.⁶ TD: ratuš fritiōiš; HJ: ratuš fritiš⁷ MSS: āsāt.⁸ HJ: pr'c.⁹ TD: 'wpl'dšnyh; HJ: 'wpl'dšnyyh.¹⁰ MSS: 'mlt.¹¹ TD: dəm.¹² TD: frayrā raiiō.¹³ MSS: frayrāraiieiti.¹⁴ TD: MNW.¹⁵ MSS: pl'yyn'.¹⁶ HJ: yōi.¹⁷ HJ: ltyh'y.¹⁸ MSS: ŠKWN'yt'.¹⁹ HJ: 'wy; TD: XN'.²⁰ TD om.²¹ MSS: 'wyl'yšt'.²² MSS: YXBWNyt'.

CHAPTER 1: ON OVERSLEEPING DURING A GAHAMBAR

- 1.1) *A pious man says to a pious man:*
The pious man says to the pious man [the participant (in the *Gāhāmbār*)¹ to the participant:]
- 1.2) *"Please wake me,² man, when the occasion which satisfies the Ratus³ comes."*⁴
"I am to be awakened by you, man, when the occasion for extolling the *Ratus* arrives" [i.e. to remove from sloth when one should celebrate the *Gāhāmbār*.]
- 1.3) *(If) he agrees to wake⁵ him, (but) does not wake⁶ (him),*
When he accepts the task of waking him, (but) does not wake him,
- 1.4) *that one satisfies the Ratus who has stayed awake.⁷*
[Sōšāns (said)]: "he (acts) in an authorised manner who sleeps⁸,"⁹ [i.e. he has celebrated the *Gāhāmbār*,¹⁰ and an

¹ On the term *ham-rad-passāg* see MacKenzie 1970.² This seems the natural rendering of the Av. optative here.³ Most scholars (e.g. Gray, *JAOS* 21 [1900]: 135; Bartholomae, *IF* 5 [1895]: 371; 1904: 1025, s.v. *fritay-*; Reichelt 1909: 311) read *ratuš fritiōiš*, "the period of prayer" (so TD). However, the passage appears to discuss, not the general obligation to get up for prayers, but participation in the *Gāhāmbār* (on which see Modi 1922: 446f), with its recitation of the *Vispered*, the "service extolling the *Ratus*" (see Modi 1922: 335). In view of this, of the fact that the word *friti-* used separately would be a *hapax*, of the Pahlavi rendering of the passage, and of the variant *ratuš fritiš* in HJ, it seems plausible to read *ratufritiš*, "the occasion which satisfies the *Ratus*". See also Darmesteter 1893: 91, n. 5: "on attendrait *ratufritišt*....".⁴ The MSS have *āsāt*. For the emendation see Bartholomae 1904: 1025, s.v. *fritay-*. Earlier, Bartholomae (*IF* 5 [1895]: 371) had read *āsnāt*; Gray (*art. cit.*) has *āsāt*, "may come".⁵ The form *frayrāraiō* can only be explained as an infinitive, see Bartholomae 1904: 977; Benveniste 1935: 63. Pace Grégoire, *KZ* 35 [1899]: 118, who interprets the form as a participle.⁶ Gray (*art. cit.*), Bartholomae (1904: 511, s.v. *gar-*) and Reichelt (*loc. cit.*) follow the MSS in reading *frayrāraiieiti*. Compare, however, the form *frayrāraiieiti* in *Vend.* 18. 23 (on which see Bezzenberger, *BB* 1877: 351). For a recent discussion of the form, and for the emendation, see Kellens 1984: 145, n. 1.⁷ So Renou 1925: 79.⁸ For this reading of *ŠKBWN-in'* see D.N. MacKenzie in *BSOAS* 35 [1972]: 373. For different readings (but without difference in meaning), see MacKenzie 1971, s.v.; Klingenschmitt, *MSS* 29 [1971]: 143, 170, n. 19; and Utas 1988: 92.⁹ Unless our understanding of the Phl. verb is at fault (see preceding note), the commentators misunderstood Av. *jayāra*, taking it to refer to the man who had arranged to be woken up, and could not in fairness be considered guilty of sloth. The Av. original, on the other hand, considers results rather than intention.¹⁰ In other words, Sōšāns held that merit accrues to the injured party as if he had participated. According to the next paragraph, Kay-Adur-bōzēd disagreed on this score, stating that the injured party has not incurred a penalty, but denying that he has acquired merit for an act of worship which he has not attended.

Kay-Ādur-bōzēd guft hād] *ōy radihā kē *sayēd²³ [kū-š *ōyrišt²⁴ ō bun nēst tā-š gāhāmbār nē yašt bawēd; u-š aradihā cār²⁵ kū-š *ōyrišt²⁶ (*ēd) rāy *ō²⁷ bun tā-š²⁸ gāhāmbār²⁹ yašt bawēd. Pad harw 2 cāstag ā-š atuwānigih ēn tis andar nē³⁰ abāyēd. Any bawēd ka gāhāmbār be mānēd,³¹ tā ka yazišn be mānēd³² ā-š³³ xwar ō bun.]

CHAPTER 2 (20)

[TD 20v.5-22v.12; HJ 28v.1-31v.11]

- 2.1) *cuvaiti narām *haxtō³⁴ *zaota³⁵ ratufriš*,
Candēn³⁶ mardān pad āfrāh ō zōt radihā³⁷ [kū pad yašt-ē rāspīg
cand dastwarīhā³⁸],
- 2.2) *ahunəm vairīm *frasraošiiehe?*
ahunwar frāz niyōxšišnih [cand 'aθā ratuš'³⁹ abar ašnawēnd?]

²³ MSS: 'šKBXWN'y'.
²⁴ MSS: 'wylwšt'.

²⁵ MSS: c written in Av. script.
²⁶ MSS: 'wylwšt'.

²⁷ MSS: 'y'.
²⁸ MSS: 'š'.

²⁹ HJ adds 't' with deletion marks.
³⁰ MSS: l'y.

³¹ HJ: KTRWNy't; TD: KTRWyt.
³² HJ: KTRWNy't; TD: KTRWyt.

³³ HJ: 'šy.
³⁴ MSS: axto.

³⁵ MSS: zaōta.
³⁶ HJ: cnd wyn'.

³⁷ HJ: lryh'y.
³⁸ HJ: dstwblyh'y.

³⁹ MSS: 't'k ltwš.

*ōyrišt*¹¹ does not go to his account. (If one sleeps) in an unauthorised manner, the penalty for it is that an *ōyrišt* goes to his account, and he has not celebrated the *Gāhāmbār*.¹²

Kay-Ādur-bōzēd¹³ said:] "he (acts) in an authorised manner who sleeps," ["i.e. an *ōyrišt* does not go to his account as long as he has not celebrated the *Gāhāmbār*. (If one sleeps) in an unauthorised manner, the penalty is that an *ōyrišt* goes to his account for this until he has celebrated the *Gāhāmbār*."

According to both teachings (the question of) inability does not belong to this topic.¹⁴ It is different if one postpones a *Gāhāmbār*: if one postpones the act of worship then a *xwar* goes to one's account.]

CHAPTER 2: ON THE NUMBER OF CELEBRANTS

- 2.1) *With how many men does the authorised zaotar satisfy the Ratus*,
How many men, according to the instruction, may there be for the *zōt* according to what is authorised [i.e. how many *rāspīs* may there lawfully be during the act of worship],
- 2.2) *when reciting the Ahuna Vairiia*^{15,16?}
(when) listening to the *Ahunwar* [how many may hear the *aθā ratuš*^{17?}]

¹¹ According to Dhabhar (1963: 296, n. 26), an *ōyrišt* equals 15 *stēr* in terms of money.

¹² I.e. he does not acquire merit from the act.

¹³ See above, n. 10.

¹⁴ I.e., the argument does not concern a man who is incapable of performing the ritual for some other reason.

¹⁵ On the construction of *frasraošiia*- with accusative see Bartholomae 1904: 1004.

¹⁶ The words *ahunəm vairīm* refer to the exchange of *bāj* between *zōt* and *rāspīs*, which begins with *yaθā ahū vairiō*, and not to the recitation of the *Ahuna Vairiia* prayer, see Boyce and Kotwal 1971: 59-63. For the traditional interpretation of the formula see Dhabhar 1963: 12, n.1.

¹⁷ *Aθā ratuš* is the final part of the exchange of *bāj*, to which the *rāspīs* should listen attentively. They then begin to chant Avesta individually at certain points of the *Vispered* and *Vendidād* liturgies. Various formulae exist for the exchange of *bāj*. Those which are found in all three high liturgies, viz *Yasna*, *Vispered* and *Vendidād*, are the following:

(1) *Zōt*: y.a.v. *zaotā frā mē mrūtē* (= f.m.m.). *Rāspī*: y.a.v. *yō zaotā f.m.m.* *Zōt*: *aθā ratuš ašātctt hacā frā ašauua vīduuā mraotū*.

(2) *Rāspī*: y.a.v. *yō zaotā f.m.m.* *Zōt*: *aθā ratuš ašātctt hacā frā ašauua vīduuā mraotū*. (This *bāj* is used when one or more *Rāspīs* join with the *Zōt* in the *Drōn* ceremony, see Boyce and Kotwal 1971: 67-8.)

(3) *Zōt*: y.a.v. *yō ātarauuaxšō f.m.m.* *Rāspī*: *aθā ratuš ašātctt hacā frā ašauua vīduuā mraotū*. (Although many formulas of this type occur in the *Vispered* and the

- 2.3) *vīspaēibiiō*⁴⁰ *aēibiiō*⁴¹ *yōi* *hē*⁴² *maðemiā*⁴³ *vaca*⁴⁴
*fra.srāuuaiiamnahe*⁴⁵ *vā* *upa.srunuuanti*⁴⁶ *yāt*⁴⁷ *vā* *yasnəm*⁴⁸
 *Yazəmnahe*⁴⁹
 Harwisp awēšān ī [abestāg pad tan-ē] kē ōy [i *mērag⁵⁰] pad hān ī
 mayānag gōwišn [pad wāng ī mayānag] frāz-srāyišnih⁵¹ [rāspīg
 gōwišn] abar ašnawēnd ud *yasn-iz⁵² pad *yazišn⁵³ [wāz
 ašnawēnd.
- 2.4) Ēn az abestāg paydāg; gāhāmbār ud abārig yazišn juttar nēst. Tā ō ēn
 paymānag az abestāg paydāg; ka mard marag weh kū yazišn, *frā mā*
nərə.
 Marag ī pad stōš ud frawardīgān cē? Hān ī yazišn marag weh kū
 mard marag.

40 HJ: *vīspaēibiiō*.

41 HJ: *aēibiiō*.

42 HJ: *he*.

43 MSS: *maðemiā*.

44 TD repeats.

45 HJ: *frasrāuuaiiamnahe*.

46 HJ: *upa.srunuuanti*.

47 HJ: *yō*.

48 HJ: *Yasnəm*.

49 HJ: *Yazəm aipe*.

50 HJ: *mkk'*.

51 HJ: *sl'dšn'yh*.

52 MSS: *'sn'c*.

53 MSS: *cšn'*.

- 2.3) (It is lawful) for all those¹⁸ who can listen to him reciting in a
 moderate voice, or performing an act of worship.
 All those [should, as *rāspīs*, recite the Avesta individually] who
 listen to his [the young man's]¹⁹ recitation with moderate utterance
 [in a moderate voice], and [(who) listen to the *bāj*] during the
 performance of the act of worship.²⁰
- 2.4) [This is evident from the Avesta; there is no difference between the
Gāhāmbār and the other services. Up to this section it is evident
 from the Avesta; when the number of men is more important²¹
 than (that of) the services, then "Please (wake) me, man"²²
 applies.²³
 How about the numbers as regards the *Stōš*²⁴ and the
*Frawardīgān*²⁵? (There) the number of the services is more
 important than the number of men.

Vendidād, there is only one in the *Yasna* (Y. 15. 3), see T.D. Anklesaria 1957: 131.
 For the *Vendidād* see Bhesania 1943.)

(4) Zōt: y.a.v. *yō ātarəuuaxšō f.m.m.* Rāspī: *aθā ratuš ašātcīy hacā frā ašauua*
vīduuā mraotū. Rāspī: y.a.v. *yō zaotā f.m.m.* Zōt: *aθā ratuš ašātcīy hacā frā*
ašauua vīduuā mraotū. (This formula is sometimes referred to as *zōt ud rāspīg*
wāz-girišnih dōgānag kardan, so in MS K7 27v.6-7, see Christensen 1944).

(5) Zōt: y.a.v. *yō sraošāuuarəzō f.m.m.* Rāspī: *aθā ratuš ašātcīy hacā frā ašauua*
vīduuā mraotū. (This *bāj* occurs only once in the *Visp.* and *Vend.*, see T.D.
 Anklesaria 1957: 408; Bhesania 1943: 389.)

(6) Zōt: y.a.v. *yō frabərətō f.m.m.* Rāspī: *aθā ratuš ašātcīy hacā frā ašauua vīduuā*
mraotū. (Like the previous *bāj*, this formula occurs only once in the *Visp.* and
Vend., see T.D. Anklesaria 1957: 416; Bhesania 1943: 400.)

¹⁸ In modern Parsi practice the maximum number of *rāspīs* for the *Drōn* service is
 eight, see Pavri 1938: 175. For the *Yasna* in honour of *Rapithwin* any number of
 priests may act as *rāspīs*, and these are held to acquire equal merit with the *zōt*, see
 Meherjirana 1941: 44-5.

¹⁹ The reference to a "young man" here accords with modern Parsi practice, where
 young priests frequently act as *zōt* in high liturgies.

²⁰ The terms *yasn*, *yazišn*, *yašt*, all seem to have the general meaning "act of worship,
 service". When used specifically they generally refer to the *Yasna* ceremony.

²¹ Lit. "better".

²² I.e. Ch. 1. 2, above.

²³ I.e. it is essential to have as many people there as possible.

²⁴ *Stōš* or *Sedōš* is a technical term for the three full days after death during which
 various ceremonies, viz *Yasna*, *Vendidād*, *Drōn* and *Āfrinagān*, are performed for
 the departed soul. See further Modi 1922: 434f; Dhabhar 1963: 121 n. 4; Kotwal
 1969: 98, 169; Bajan 1991: 36-41.

²⁵ The *Frawardīgān* are the last ten days of the Zoroastrian calendar, and the holiest
 days of the year. During these days the *Yasna*, *Vispered*, *Vendidād*, *Drōn*, *Fravaši*
 (*Farokhšī*), *Stūm* and *Āfrinagān* ceremonies are performed for the righteous *fravašis*
 of the departed. On these ceremonies see Modi 1922. On the term *frawardīgān* see
 Kotwal 1969: 142; Boyce 1975: 122-4; Kreyenbroek 1985: 162.

Pad 6 *mard⁵⁴ yašt-ē weh kū ēk ud pad 6 *mard⁵⁵ ēk weh kū 3. Nē ēd kū pad 5 mard 'ē yazēd'⁵⁶ cē pad ēk mard ē nē yazēd. Hān *any kunišn ō puhl šawēd.

- 2.5) Ast kē ēdōn gōwēd hād hān wāzag ay gāhāmbār; tā abārig *hamāg⁵⁷ yazišn (*yazišn) marag weh kū mard marag, az cāstag ī wehān pōryōtkēšān dānist⁵⁸ ud paydāg bawēd.
- 2.6) Pad drōn ham-dādestān būd hēnd kū drōn marag weh kū mard marag. 'Hauruuō pasuščī'⁵⁹ juttar nēst. Rōšn guft hād hōrw-pās⁶⁰ ka ēw-kardagīh⁶¹ be šāyēd yaštan.⁶²
- 2.7) Hān xūbtar⁶³ ka rāspīg nōg ō yazišn rasēd zōt āgāh kunišn kū rāspīg pad nōg ō yazišn mađ, u-š rasēd. 'Tan-ē šnāyišn'⁶⁴ i nām andar nē abāyēd *tā⁶⁵ zōt (*pad) wāz-girišnih i pad frastuyē⁶⁶ be šawēd; ā-š hamāg frastuyē⁶⁷ bun⁶⁸ abāz kunišn u-š frāz-gōwišnih.
- 2.8) Ka zōt pad wāz-girišnih i pad frastuiiē be šawēd: ašəm vohū⁶⁹ 3, frauuarānē⁷⁰ mazdaiiasnō, cē gāh dārēd, ud šnuman abāz ošmurēnd, u-š wāz frāz-girišn <ka> az bunih.

⁵⁴ TD: BR'; HJ: byn'.

⁵⁵ MSS: byr'.

⁵⁶ MSS: 'ycyt'.

⁵⁷ MSS: hm'y.

⁵⁸ MSS: YD 'YTWNYt'.

⁵⁹ MSS: haōuruuō pascīc.

⁶⁰ TD: h'wlv'p's.

⁶¹ HJ: h'kltkkyh.

⁶² TD: yšt'.

⁶³ TD: hwpttl.

⁶⁴ MSS: tn' 'šn'dšnyh.

⁶⁵ TD om.

⁶⁶ MSS: plystwk'.

⁶⁷ TD: plystk'.

⁶⁸ HJ: BR'.

⁶⁹ HJ: vōhū.

⁷⁰ MSS: frauuarāne.

(Generally) a service with six men is better than with one, and one with six men is better than three (with one).²⁶ Not that one should celebrate with five (men) what one should not celebrate with one. Acting differently goes to the Bridge.

- 2.5) There is one who says thus: "that statement refers to the *Gāhāmbār*;²⁷ but²⁸ in all other services the number of services is more important than the number of men; (this) is known and evident from the teachings of the good²⁹ First Teachers."
- 2.6) Concerning the *Drōn* there has been general agreement³⁰ that the number of *drōns* is more important than the number of men. (The passage) "*Indeed the whole animal*,"³¹ does not differ (from the above). Rōšn said: "Now *hōrw-pās*³² (is an occasion) when it is permissible to recite the liturgy in unison."
- 2.7) It is best, when the *rāspī* has just arrived for the service, to inform the *zōt* that the *rāspī* has just come to the service, and for him (the *zōt*) to go to him. The propitiation, recited singly, of the name (of the divinity) does not belong here until the *zōt* reaches the taking of the *bāj* in the *frastuiiē*³³ (section); then he should repeat the entire *frastuiiē* from the beginning, and recite it loudly.
- 2.8) When the *zōt* reaches the taking of the *bāj* in the *frastuiiē* (he recites): a.v. (3);³⁴ *frauuarānē mazdaiiasnō*;³⁵ (and) the appropriate

²⁶ This translation admittedly disregards the apparent parallel between *weh kū ēk* and *weh kū 3*, but no other interpretation seems possible.

²⁷ On these six yearly festivals see Modi 1922: 446-55; Kotwal 1969: 144; Boyce 1975: 173-5, 223-4, 259-60, 305. The various commentators are apparently agreed that in the case of a *Gāhāmbār*, which is a communal festival, the number of participants is the most important consideration; the present commentator, however, rejects the view that this rule is valid in other cases also.

²⁸ Lit. "indeed".

²⁹ Since it seems unlikely that the words are to be interpreted as "the Good and the First Teachers", the ending of *wehān* is perhaps to be taken to represent an uninformed attempt to use archaic language. On the unusual nature of such constructions see Boyce 1964.

³⁰ Lit. "they have been in agreement".

³¹ This appears to be the beginning of a lost text dealing with animal sacrifice. The *gōšudāg* of a sound and unblemished animal is proper for consecration in the *Drōn* ceremony. The subject is discussed in the *Ner.*, below (Kotwal and Boyd 1980: 76v.8 ff), and in *RivDd* 58 (Williams 1990: I, 215-9; II, 102-4).

³² I.e. the Phl. version of the words of the Avestan original.

³³ Y. 11. 17; the word is used here to refer to the fifth section of the liturgy, cf. Kotwal and Boyd 1991: 100; the passage also occurs in the initial section (Y. 0. 4), see Kotwal and Boyd 1991: 91 with n. 85.

³⁴ Y. 11. 16.

³⁵ Y. 11. 16.

Ka (*rāspīg) wāz girēd, be ka harw 3 wēnēd tā nē šāyēd: zōt, ātaxš ud barsom; pas ka ēk wēnēd 'ā šāyēd' ⁷¹. Ast kē ēdōn gōwēd hād u-š (*az) bunih ⁷² ēk wēnēd šāyēd. Pas ka wāng ašnawēd šāyēd. Ka wāz girēd ā-š wāng ēdōn kunišn kū ka-z pad tan-ē kard ašnawēh, ud ka pad ēw-kardagih frāz ašnawēnd ā-z šāyēd.

Farrox ⁷³ guft rāspīg ka wāz girēd hān xūbtar ka abestāg andar *āhang ⁷⁴ gōwēd. Zōt dast pad barsom dārišn, ātaxš *ōh *sōzēnišn. ⁷⁵ U-š ēd ēdōn guft kū pad drōn wāz i az ⁷⁶ pas nē šāyēd i pad yašt. ⁷⁷ Ā-m nē ⁷⁸ rōšnag.

- 2.9) Pad yašt wāz az harw gyāg pādixšāy dādan, be pad bišāmrūd ud srišāmrūd ud cahrušāmrūd ud šnūman ⁷⁹ wizārišnih ud vīspāi. Ast kē *kadār-iz-ē ⁸⁰ abestāg pad tan-ē gōwēd. Hād hān gyāg kū ēk bār pādixšāy dādan was bār be pādixšāy dādan be pad ašaiia nō paiti. ⁸¹ jamiāt. ... 'aməša spənta' ⁸² ō pēš cē az hān gyāg was bār ⁸³ be pādixšāy dādan.

⁷¹ The words are written together in MSS.

⁷² HJ: bwyh

⁷³ TD: pl'xw'.

⁷⁴ MSS: 'hn'd.

⁷⁵ TD: swc'sn'; HJ: swcyšn'.

⁷⁶ TD om.

⁷⁷ TD: yštik'.

⁷⁸ HJ om.

⁷⁹ TD: YXWWNt'.

⁸⁰ MSS: kd'l'cy.

⁸¹ HJ: paiti

⁸² HJ: aməša spəntā.

⁸³ HJ: b'yl.

gāh, they (the zōt and rāspī) recite all appropriate ³⁶ šnūmans, and he (the zōt) should take the bāj again from the beginning.

When the rāspī takes the bāj, it is obligatory for him to gaze at ³⁷ all three: the zōt, the fire and the barsom; ³⁸ afterwards it is permissible if he gazes at one (only). There is one who says thus: "it is proper if he gazes at one (only) from the beginning." Afterwards it is permissible when he (just) hears the (zōt's) voice. When he takes the bāj, it is to be done in such a way that one could hear it even if it were recited ³⁹ singly, and it is also proper if (it is recited) in unison and they can hear it.

Farrox said: "when the rāspī takes the bāj, it is best if he recites the Avesta in harmony. ⁴⁰ The zōt should keep his hand on the barsom, and the fire should be made to blaze." And he said this as follows: "it is not proper during the Drōn to take the bāj later, (as) in the Yasna." ⁴¹ It is not clear to me.

- 2.9) During the Yasna, it is permissible to give the bāj in each place, except at the passages to be recited twice, thrice and four times, ⁴² when the šnūmans ⁴³ are recited, ⁴⁴ and at vīspāi. ⁴⁵ There is one who (says): "(except at) whichever (passage of the) Avesta he recites singly." Now, wherever it is permissible to give (the bāj)

³⁶ The verb *ōsmurdan*, which generally has the sense of "to study", may be understood here, with the preverb *abāz*, as "to 'recount', count and render" and thus "to enumerate, include all appropriate items in recitation".

³⁷ Lit. "see".

³⁸ Parsi priests are taught that during the exchange of bāj, the zōt and rāspī should look into each other's eyes, while also gazing at the fire and the barsom. When the rāspī takes the bāj, he therefore sees three things at the same time: the zōt, the barsom in the zōt's left hand, and the blazing fire. The information from the *Ner.* is corroborated by a MS copy of Hūshang Siyāwaxš's MS of the *Yasna* with Phl. translation and ritual directions: *zōt ud rāspīg cošm pad ātaxš ud barsom dārišn* "the z. and r. should keep their eyes on the fire and barsom", see Jamasp-Asa and Nawabi 1976, vol. 19: 25.

³⁹ Lit. "done".

⁴⁰ For this interpretation of the emended form *āhang, see e.g. Steingass 1975: 126 ("concord, symphony, harmony").

⁴¹ Dastur Kotwal explains this as follows: in the *Drōn* service the bāj should be taken in its proper place, whereas in the *Yasna* it can be taken after some time in the course of the ceremony. This interpretation implies that the words *i pad yašt* are to be understood as "as in the *Yasna*", which may have puzzled the commentator.

⁴² These texts are mentioned in *Vend.* 10. 4, 8, 12. They occur in various places in *Y.* 28-54, where no exchange of bāj takes place.

⁴³ In modern practice, the šnūmans are recited in *Y.* 22, 24, 25, 66, 72 (see T.D. Anklesaria 1957). They are not followed by an exchange of bāj.

⁴⁴ Lit. "realised, accomplished".

⁴⁵ A reference to the words *vīspāi jāuuē* in *Y.* 7. 25.

- 2.10) Ka zōt pēš az abestāg i pad ātaxš sar wāz be gōwēd ā-š nē wizārd bawēd. Ast kē ēdōn gōwēd hād wizārišnīh bawēd. Ka zōt pad yašt i pad ātaxš sar xwarišn xwarēd, ā-š gumānig ud nē wizārd bawēd. Ast kē ēdōn gōwēd ay wizārd-iš bawēd.
- 2.11) Ka-š wād-ē be āyēd u-š wāz be gōwišn u-š wāz abāz gīrišn, u-š ēdōn bawēd ciyōn az bunīh.
- 2.12) Ast kē ēdōn gōwēd hād xwarišn-ē ō pēš nēst kas *ōh rāyēnišn,⁸⁴ u-š gumānig, wizārd bawēd.
- 2.13) Ka zōt pad yašt i pad ātaxš sar gumānig be bawēd ud pad kardag mad ēstēd u-š yašt-ē abāz kardan ‘*abāyēd ud *ābān’⁸⁵ zōhrag pas *ōh yaštan. Ka zōt pad yašt i pad ātaxš sar wāz be gōwēd, rāspīg kard-iz hān zamān ud hān gyāg. Pas-iz hān gyāg ēdōn bawēd ciyōn zōt: *ašəm vohū*⁸⁶ 3, ‘*aiβi.gərəðmahi apam *vañ hinam*’.⁸⁷ Hān zamān nē hān gyāg bawēd ayāb⁸⁸ pas rasēd ā-š be škenišn, ud zōt zūd abāz bawēd.
- 2.14) Zōt zūd abāz bawēd: *ašəm vohū*⁸⁹ 3, *frauarānē*⁹⁰ *mazdaiiasnō zaraθuštriš*,⁹¹ cē gāh dārēd ud šnūman abāz ōšmurišnīh u-š wāz abāz⁹² gīrišnīh.

⁸⁴ MSS: *l'dy'n'sn*.

⁸⁵ MSS: *'p'y'n'*

⁸⁶ HJ: *vohū*.

⁸⁷ MSS: *aiβi.gərəðmahe apam vañhinam*.

⁸⁸ Written over 'XL in TD.

⁸⁹ HJ: *vohū*.

⁹⁰ MSS: *frayyarānē*.

⁹¹ MSS: *zaraθuštrēš*.

⁹² TD: *pl'c*.

once it is permissible to give it many times, except before *ašaiia nō paiti jamiiāt... aməša spənta*, because it is permissible to give (the *bāj*) many times (only) from there on.⁴⁶

- 2.10) If the *zōt* leaves⁴⁷ the *bāj* before the end of the Avesta for the Fire (i.e. the *Ātaxš Niyāyišn*), he has not completed it. There is one who says thus: “then there is completion.” If the *zōt* eats food at the end of the litany to the Fire, then it is doubtful and he has not completed it. There is one who says thus: “he has completed it.”
- 2.11) If he breaks wind⁴⁸ he should leave the *bāj* and take the *bāj* again, and it is as if he started from the beginning.⁴⁹
- 2.12) There is one who says thus: “if there is no food present, someone should see to it; it is doubtful for him, (but) he has completed it.”⁵⁰
- 2.13) If the *zōt* is in doubt as to the beginning of the litany to the Fire, and he has come to the (next) section,⁵¹ then he should perform the litany (to the Fire) again, and perform the libation to the Waters afterwards. If the *zōt* leaves the *bāj* at the end of the litany to the Fire, the action of the *rāspī* (should be the same) then and there. Then he should be at the same point as the *zōt* there,⁵² (reciting) *a.v. (3), aiβi.gərəðmahi apam *vañ hinam*.⁵³ If he is not at that point at that time or reaches it late, then he should break off (his recitation), and the *zōt* should quickly begin again.
- 2.14) The *zōt* should quickly begin again: *a.v. (3); frauarānē mazdaiiasnō zaraθuštriš*⁵⁴; the appropriate *gāh*; and recitation of all appropriate *šnūmans*; and he should take the *bāj*⁵⁵ again.

⁴⁶ After this point it is permissible to give the *bāj* many times; when the *rāspīs* leave the *pāvī* to perform some function and return to it, either individually or collectively, to recite their part of the liturgy, they do so after exchanging the *bāj* with the *zōt*.

⁴⁷ Lit. “finishes pronouncing”; cf. also *wāz be gōwišn*, “he should leave the *bāj*” in Ch. 2. 11, below.

⁴⁸ This is held to vitiate the purity of the ceremony (see Tavadia 1930: 132 n. 5; Dhabhar 1932: 411-12). Formerly some pious Parsi priests would perform the entire ceremony again under such circumstances.

⁴⁹ Lit. “and it is thus for him as from the beginning”.

⁵⁰ The interpretation is based on that of the similar passage in Ch. 2. 10, above. An alternative translation would be “he has completed it doubtfully”.

⁵¹ I.e. the *Āb-zōhr*, the libation to the Waters, which follows the litany to the Fire.

⁵² I.e. the *rāspī* should recite the following text together with the *zōt*.

⁵³ Y. 62. 11f, the beginning of the *Āb-zōhr*, see Kotwal and Boyd 1991: 119f.

⁵⁴ Y. 62. 12.

⁵⁵ Y. 62. 13.

- 2.15) Dād i Farrox pus guft hād (*az) pōryōtkēšān ēn nērang <ē> mānēd kū zōt pad yašt ī pad ātaxš sar wāz be gōwēd, ud šnūman abāz nē ōšmārēnd.⁹³

CHAPTER 3 (21)

[TD 22v.12-23v.15; HJ 31v.12-33r.14]

- 3.1) *surunaōiti⁹⁴ zaota⁹⁵ upasraotarānām,⁹⁶
niyōxšēd zōt abar-srōdārān [‘kū zōt gōš dārēd kū tā rāspīg andar
*dōspurnām⁹⁷ 98 ī man bawānd],
- 3.2) nōiṭ upasraotārō⁹⁹ zaotarō,¹⁰⁰
nē abar-(*srōdārān) ōy ī zōt [kū rāspīg gōš (*nē) dārēnd],
- 3.3) zaota¹⁰¹ ratuṭrōš,¹⁰²
zōt radihā [u-š az rāspīg abar ōh āyēd],
- 3.4) *aētauuatō¹⁰³ upasraotārō¹⁰⁴ yāuuaṭ *fra.marānti,¹⁰⁵
hān and-šān abar-srōdārān cand frāz *ōšmurēnd¹⁰⁶ [kard ī xwēš].
- 3.5) ‘*suru(*nuuaṇti upasraotārō zaotarō),¹⁰⁷
(*niyōxšēnd abar-)srōdārān abar *ō *ōy ī zōt [kū rāspīg gōš dārēd
kū tā andar *dōspurnām¹⁰⁸ andar ōy ī zōt bawēm],

⁹³ TD: ‘wšmw’lynd.⁹⁴ TD: surunōiti; HJ: surunaōiti.⁹⁵ MSS: zaoṭa.⁹⁶ MSS: upa.sraotarānām.⁹⁷ MSS: dwspln ‘m.⁹⁸ MSS repeat.⁹⁹ MSS: upa.sraotarō.¹⁰⁰ MSS: zaōtarō.¹⁰¹ MSS: zaōta.¹⁰² TD: ratuṭrōš.¹⁰³ MSS: aētauuō.¹⁰⁴ TD: upa.sraotarō; HJ: upa.sraotārō.¹⁰⁵ MSS: framarāntām.¹⁰⁶ TD: ‘wšmw’lšnyh.¹⁰⁷ MSS: nsuru.¹⁰⁸ TD: dwspln ‘m; HJ: dwspln ‘m.

- 2.15) Dād, the son of Farrox, said: “this ritual direction is extant from the First Teachers, that the zōt should leave the bāj at the end of the litany to the Fire, but they should not recite all appropriate šnūmans.”]

CHAPTER 3: ON THE INTERACTION BETWEEN ZAOTAR AND ASSISTANT
CELEBRANTS DURING RECITATION

- 3.1) (If) the zaotar listens to ⁵⁶ the assistant celebrants,⁵⁷
(If) the zōt listens to the assistant celebrants [i.e. the zōt is attentive as to whether the rāspīs are (reciting) in close association ⁵⁸ with him],
- 3.2) (and) the celebrants do not (listen) to the zaotar,
(and) the celebrants do not listen to the zōt [i.e. the rāspīs are not attentive],
- 3.3) (then) the zaotar satisfies the Ratus,
(then) the zōt acts in an authorised manner [and thus he triumphs over the rāspīs],
- 3.4) (while) the assistant celebrants (satisfy the Ratus) to the extent that they ‘concentrate’ on their recitation.⁵⁹
(while) the assistant celebrants (act in an authorised manner) to the extent that they ‘concentrate’ on the recitation [of their own part].
- 3.5) (If) the assistant celebrants listen to the zaotar,

⁵⁶ The genitive forms used in this context throughout the passage could either be taken to represent a late stage in the development of Avestan, or they could be explained as referring to an implicit “the recitation (of)”.⁵⁷ The word upa.sraotar- denotes the priests who assist the zaotar in the performance of the high rituals; they exchange the bāj with the zaotar and chant parts of the liturgy. Visp. 3. 1 mentions seven such priests, each of whom had his own specific function. In more recent times there is normally only one assistant celebrant, the rāspī. Ch. 3. 8, below, suggests, however, that when it was composed the numbers of assistant celebrants could vary.⁵⁸ The etymology of the Pahlavi term here transcribed as *dōspurnām, and therefore also its exact pronunciation, is uncertain. The word denotes the joint or alternate recitation of Avestan texts (see also Waag 1941: 115). It can refer, for example, to the alternate recitation, first by the rāspī and then by the zōt, of texts in the Visp. and Vend. ceremonies, e.g. Visp. 9, 15 (see T.D. Anklesaria 1957: 361-3, 380-2; Bhesania 1943: 57-9, 211-2). For a definition of the concept of dōspurnām see below, Ch. 5. 3.⁵⁹ The translation of Av. fra.mar- and Phl. frāz ōšmurdan is tentative; the terms are apparently used in a technical sense, referring to an action which is meritorious insofar as it involves concentration on, and usually pronunciation of, the sacred texts, but does not yield the full merit of formal recitation; cf. Kotwal and Kreyenbroek 1992: 67, n. 153.

- 3.6) *nōiṭ zaota* ¹⁰⁹ *upasraotarāṇam*, ¹¹⁰
nē zōt abar-srōdārān [kū zōt 'gōš nē' ¹¹¹ *dārēd*],
 3.7) *upasraotārō* ¹¹² *ratufriiō*,
abar(-srōdārān) radihā [kū-šān az zōt abar ōh āyēd],
 3.8) *aētauuatō zaota* ¹¹³ *yauuat fra.maraite*.
hān and-iš cand zōt frāz ōšmārēd [kard i xwēš.
Āzādmard ¹¹⁴ *guft hād ēd ka *dōspurnām* ¹¹⁵ *ēd ka nē andar*
**dōspurnām*, ¹¹⁶ *ā-šān hamē ēk az did pad hān zamān abar šawēd*,
*ka ēk-ē az *ōy i did gōš dārēd*.
Māhgušnasp guft hād ¹¹⁷ *ēn nē andar* ¹¹⁸ **dōspurnām*: ¹¹⁹ *tā 120*
hamē andar dōspurnām ¹²¹ *gōš dāstan* ¹²² *kār nēst*. *Ka hamē pad*
5 mard ¹²³ *yašt-ē andar *dōspurnām* ¹²⁴ *zōt ul grift, ā-šān harw*
ēk-ē [[*panj ¹²⁵]] *kard bawēd pad zōt*.
Jud-dādestān būd hēnd: ast kē 15 gōwēd, ast kē 20 ēk-ē gōwēd, ud
ast kē 25 gōwēd.
Abarag guft hād mard-ē abē-gumān ka drōn-ē pādyāb pad nērang
xūb frāz sāzēd ud ruwān dōšāram ¹²⁶ *rāy be yazēd, ā-š tanāpuhl-ē*
kirbag. *Harw kē hān gyāg bawēd ud drōn wāz gīrēd ud xwarīšn*
xwarēd, ā-š tanāpuhl-ē ¹²⁷ *kirbag*. *Drōn *ōh bawēd* ¹²⁸ *ka ašaiia*
*daḍāmi andar *dōspurnām* ¹²⁹ *i ōy i zōt be gōwēd, ā-š* ¹³⁰ *kirbag*
*i ašaiia daḍāmi dōgānag *ōh bawēd kū ēn i abāriḡ drōn*. *Dōgānag*
**ōh bawēd ayāb* ¹³¹ *nē ā-m nē rōšnag*.

¹⁰⁹ MSS: *zaōta*.

¹¹⁰ MSS: *upa.sraōtarāṇam*.

¹¹¹ TD: *L' gwš*.

¹¹² TD: *upa.sraōtarō*; HJ: *upa.sraōtārō*.

¹¹³ MSS: *zaōta*.

¹¹⁴ TD: *'p'yt' GBR*.

¹¹⁵ TD: *dwspwrn'm*; HJ: *dwspwln'm*.

¹¹⁶ TD: *dwspwrn'm*; HJ: *dwspwln'm*.

¹¹⁷ TD om.; HJ: *XWt'*.

¹¹⁸ TD om.

¹¹⁹ MSS: *dwspwrn'm*.

¹²⁰ TD om.

¹²¹ TD: *dwspwln'm*.

¹²² TD: *YXSNYt d'stn'*.

¹²³ TD: *BYR*.

¹²⁴ MSS: *dwspwln'm*.

¹²⁵ TD: *PWNC*; HJ: *pnc*.

¹²⁶ HJ: *dwš'l'm*.

¹²⁷ TD: *tn'pwhly*.

¹²⁸ MSS: *byt'*.

¹²⁹ TD: *'wspwln'm*.

¹³⁰ HJ: *'Pš*.

¹³¹ HJ: *'pp*.

(If the assistant) celebrants (listen) to the *zōt* [i.e. the *rāspīs* are attentive as to whether they are (reciting) in close association with the *zōt*],

- 3.6) (and) the *zaotar* does not listen to the assistant celebrants, and the *zōt* (does) not (listen) to the assistant celebrants [i.e. the *zōt* is not attentive],
 3.7) (then) the assistant celebrants satisfy the *Ratus*, (then) the assistant (*celebrants) act in an authorised manner [i.e. they triumph over the *zōt*],
 3.8) (while) the *zaotar* (satisfies the *Ratus*) to the extent that he 'concentrates' on his recitation.

(while) the *zōt* acts in an authorised manner to the extent that he 'concentrates' on the recitation [of his own part].

Āzādmard said: "whether (they recite) in close association or not in close association, one of them triumphs over the other at the time when the one is attentive to the other."

Māhgušnasp said: "this (concerns a state of) not (reciting) in close association, for during (recitation) in close association, it is not a question of (merely) being attentive. When a *zōt* initiates an act of worship (recited) in close association, with five men, then they [[the five]] have all performed it with the *zōt*."

There has been disagreement: ⁶⁰ there is one who says "fifteen (*rāspīs* can participate in this way)", one who says "twenty-one", and one who says "twenty-five".

Abarag said: "when a man without doubt ⁶¹ prepares a pure *Drōn* well, according to the ritual directions, and celebrates it for the love of his soul, then he acquires the merit of one *tanāpuhl*. Whoever is present there and takes the *bāj* of the *Drōn* and eats, he (also) acquires the merit of one *tanāpuhl*. (With) the *Drōn* it is the case that, when one recites *ašaiia daḍāmi* ⁶² in close association with the *zōt*, the merit one acquires from the *ašaiia daḍāmi* is twice that from other *Drōn* services." Whether it is indeed double or not is not clear to me.

⁶⁰ Lit. "they have disagreed".

⁶¹ Or "about whom there is no doubt".

⁶² Each paragraph of *Y. 7* begins with these words, as does *Y. 8. 1*, which is recited almost immediately before the *zōt* ritually consumes a little of the *drōn*. For the shared *Drōn* ceremony see Boyce and Kotwal 1971: 67-8.

Rōšn¹³² guft¹³³ hād mard-ē gumānīg ka māzdēšn¹³⁴ waccag
adwadād rāy ōh yazēd ā-š tanāpuhl-ē kirbag.]

CHAPTER 4 (22)

[TD 23v.15-25r.12; HJ 33r.14- 35r.12]

- 4.1) *sraoθra *nā¹³⁵ gāθanām *ratufriš,¹³⁶
Mard [i rāspīg] gāhān srāyišn radihā,¹³⁷
- 4.2) paiti.astica yasnahe¹³⁸ aḏa¹³⁹ *fšūšō¹⁴⁰ māθrahe.
pad-ēstišnīh i ēsn [ka gōš dārēd] ēdōn fšūš-mānsar [*taṭ
*sōiōis¹⁴¹ ka gōš dārēd].
- 4.3) ahe zī nā *srauuaghō¹⁴² aframərənṭi¹⁴³ āstriieite yaθa
gāθanāmcit.
Cē mard awēšān sraw [abestāg pad tan-ē] a-frāz-ōšmurišnīh
āstarēd¹⁴⁴ [ka manō.marətanāmcā nē kunēd], ciyōn gāhān-iz [ka
vacō.marətanāmcā nē gōwēd.
Hād harw hān abestāg i zōtān pad tan-ē gōwišn rāspīg gōš dārēd ud
hān i rāspīg pad tan-ē gōwišn zōtān gōš dārišn,¹⁴⁵ ka nē dārēd ā-
šān nask-hilišnīh¹⁴⁶ kard.¹⁴⁷

132 TD: 'm lwšn'.

133 HJ: gwptn'.

134 MSS: mzdysnk'.

135 TD: sraoθrana; HJ om.

136 TD: ratufriš; HJ: rtufriš.

137 HJ: ltyh'y.

138 TD: yasnashē.

139 HJ: āḏa.

140 TD: frašōšō; HJ: frašūšō.

141 MSS: it' swtyš.

142 TD: srauuaghōm; HJ: srāuuaghōm.

143 MSS: aframarənṭi.

144 TD: 'stylyt'; HJ: 'ystlyt'.

145 TD: YXSNNyr'.

146 HJ: Š'KWNšn'yh.

147 HJ: 'BYDWNšn'.

Rōšn said: "when a man who is doubtful⁶³ celebrates in this way
(to make good)⁶⁴ the abandonment of a Mazdayasnian child, then
he acquires the merit of one *tanāpuhl*."

CHAPTER 4: ON THE RECITATION OF THE GATHAS AND THE REST OF THE
YASNA

- 4.1) *A man satisfies the Ratus by recitation of the Gāthās,*
A man [a rāspī] acts in an authorised manner by reciting the
Gāthās,
- 4.2) *and by silent participation in the act of worship, and then in the*
Fšūšō Māθra.
(and) standing by during the *Yasna* [when one is attentive], and
likewise during the *Fšūšō Māθra* [i.e. *taṭ sōiōis*,⁶⁵ when one is
attentive].
- 4.3) *For a man commits a sin by failing to be attentive to this Word,*
(as much) as (in the case) of the Gāthās.
For a man commits a sin by failing to be attentive to those Words
[the *Avesta* (recited) alone;⁶⁶ viz if he does not act with
*attentiveness of mind*⁶⁷], as (in the case of) the *Gāthās*, [when he
does not pronounce *with attentiveness to the Word*.
Now the *rāspīs* must be attentive to all those Avestan texts which
the *zōt* should recite alone, and the *zōts* must be attentive to those
Avestan texts which the *rāspīs* should recite alone; if they are not
(attentive), then they have committed (the sin of) 'abandoning the
Nask'.

63 I.e. either "who has doubts", or "about whom there are doubts".

64 Lit. "for". The meaning of the passage is somewhat obscure; it could either refer to an attempt to atone for the sin of abandoning a child, or imply that one might offer the food consecrated during the *Drōn* ceremony to a hungry child.65 I.e. Y. 58. 1, the opening words of the *Fšūšō Māθra* (Y. 58-9, see Kotwal and Boyd 1991: 117-8).66 The words *pad tan-ē*, "alone", presumably refer to the recitation of Y. 58 (the *Fšūšō Māθra*), which is chanted by the *rāspī* alone at seven places within the *pāvi* during the *Vispered* and *Vendidād* ceremonies, see T.D. Anklesaria 1957: 400-400a; Bhesania 1943: 374-5.67 The Avestan text probably means, lit. "of (words) concentrated upon in the mind". On *vacō.marətanām* and *manō.marətanām* see also Gershevitch (1959: 284), who understands the words as "(prayers) recited aloud" and "(prayers) recited in thought," respectively.

Rāspīgān ēk andar did-ē *radag¹⁴⁸ kard estēd. Ka zōt srōš srūd, srōšāwarz¹⁴⁹ ul ō pāy estēd; ka ātaxš ī warhrān hān gyāg pad (*gyāg), pas abāz nē hilišn;¹⁵⁰ pad ēn tis zōt srōšāwarz.]

- 4.4) *gāθā srāuuaiiō*¹⁵¹ *yasnəm yazəntəm paiti.štāiti*,¹⁵² *gāhān srāyēd *ēsn*¹⁵³ pad *yazišn abar niyōxšēd*,¹⁵⁴
- 4.5) *vīspanəm gāθanəm ratufriš*.¹⁵⁵ *harwisp-iš gāhān radihā*.
- 4.6) *yasnəm yazāiti*¹⁵⁶ *gāθanəm srāuuaiiamnanəm*¹⁵⁷ *paitištī*, *ēsn*¹⁵⁸ [*yazišn*] *yazēd *gāhān*¹⁵⁹ pad *srāyišn abar niyōxšēd*,¹⁶⁰
- 4.7) *yasnahe aēuuahē ratufriš aratufriš gāθanəm*. *ēsn-iš ēw-tāg radihā*, u-š 'aradihā gāhān'.¹⁶¹
- 4.8) [Hād pad *hamāg cāstag hān zamān¹⁶² bawēd ka wāz-girišnih [[*ay pad 'hōm *kōftan'¹⁶³ sar]] nē hišt estēd, ēdōn ciyōn Āzādmard ham-dādestān bawēd kū rāspīg ka-z abestāg cand *cahrūswadag¹⁶⁴ ī gāhān be hišt, ā-š hān yazišn [[nē pēš ud nē pas]] nē bawēd <bawēd>.¹⁶⁵

¹⁴⁸ MSS: *lry*.

¹⁴⁹ MSS: *slwš'nwlc*.

¹⁵⁰ HJ: *š'KWNšn*.

¹⁵¹ HJ: *srāuuaiiō*.

¹⁵² TD: *paitištāiti*.

¹⁵³ MSS: *'yt*.

¹⁵⁴ TD: *nywywšyt*; HJ: *nywywšyt*

¹⁵⁵ TD: *ratufriš*.

¹⁵⁶ HJ: *yazaiti*.

¹⁵⁷ TD: *srāuuamnam*; HJ: *srāuuaiiāamnam*

¹⁵⁸ TD adds *'YT'*; HJ: *'yn'* written over *'YT'*.

¹⁵⁹ TD: *ycšn*; HJ: *g'šn*.

¹⁶⁰ MSS: *nywywšyt*.

¹⁶¹ TD: *'ltyh'škd'n*.

¹⁶² HJ: *dym'n*.

¹⁶³ TD: *hwm STWN*; HJ: *hwm'STWN*.

¹⁶⁴ MSS: *ctlwšw'rk*.

¹⁶⁵ TD: *YXWWNt*.

The *rāspīs* have formed a straight line with respect to one another (?).⁶⁸ When the *zōt* recites the (hymn to) *Srōš*,⁶⁹ the *srōšāwarz*⁷⁰ rises to his feet. If there is an *Āteš Bahrām* present there, then he should not abandon (that standing position) again. In this case the *zōt* is the *srōšāwarz*.]

- 4.4) (If), while reciting the *Gāthās*, one participates silently in the performance of the act of worship, (If) one recites the *Gāthās*, and listens (silently) during the performance of the act of worship,⁷¹
- 4.5) one satisfies the *Ratus* (as regards) all the *Gāthās*.⁷² then (one acts) in an authorised way as far as one's (recitation of) all the *Gāthās* is concerned.
- 4.6) (If) one performs the act of worship, with silent participation in the recitation of the *Gāthās*, (If) one performs the act of worship [the *Yasna*], and listens (silently) during the recitation of the *Gāthās*,
- 4.7) one satisfies the *Ratus* as far the act of worship alone is concerned, not as far as the *Gāthās* are concerned. (one acts) in an authorised way solely as far as one's (performance of the) act of worship is concerned, not as far as one's (recitation of the) *Gāthās* is concerned.
- 4.8) [Now according to all teachings (this) refers to a time when he has not omitted the taking of the *bāj*⁷³ [i.e. (the one) at the end of the *Hōm*-pounding service⁷⁴], even as *Āzādmard* agrees that when a

⁶⁸ Both emendation and translation are conjectural; the text may well be corrupt.

⁶⁹ The question here is, which hymn is meant. Both in the extant Avesta and in living practice, two texts devoted to *Sraoša* are always recited between the *Gāthās* and the *Fūšō Maθra* (viz. *Y.* 56, 57, see Kreyenbroek 1985: 34ff). Of these *Y.* 57, the Greater Hymn to *Sraoša*, is longer and may be thought more representative. If, as was suggested in Kotwal and Kreyenbroek 1992: 69 n. 167, *yaštis* to various divinities could originally be recited at this place in the liturgy, the reference might be to *Y.* 56. In view of the opening words of that text, "May Harkening (*səraošō*) be here", this may have been regarded as the proper place in the liturgy for the *srōšāwarz* to stand up.

⁷⁰ On the *srōšāwarz* see Kreyenbroek 1985: 160-1.

⁷¹ I.e. the rest of the ritual?

⁷² The implication is, however, that one has not fulfilled the conditions for valid participation in the rest of the *Yasna*.

⁷³ I.e. if he has been silent when he should have taken the *bāj*, the case is different, cf. below.

⁷⁴ On this service (*Y.* 22-27.11), which immediately precedes the recitation of the *Gāthās* and is not to be confused with the ceremonial called *Hōmāst*, see Kotwal and Boyd 1991: 104f. For the reading *hōm kōftan* (regarding what looks like *hwm STWN* as a corrupt form of *hwm WZTWN*), see Kotwal and Boyd 1991: 104 n. 112.

Ka abestāg *i-z¹⁶⁶ *rāspīgih andar nē kard estēd ayāb pad yā
šiiāoθanā yā vacaṇhā sar wāz be gōwēd, wāz abāz girēd.
 Ēsn ka be niyōxšēd ēd paydāg bawēd [[kū *pad¹⁶⁷ *humatanam* ēd
 paydāg bawēd]], kū ka bišāmṛūd be hišt—*ēd ka-š bišāmṛūd¹⁶⁸
 pad-iš andar āyēd ud *ēd ka srišāmṛūd pad-iš andar āyēd ud *ēd ka
 cahrušāmṛūd pad-iš andar āyēd ud *ēd ka-š wāz-girišnih pad-iš
 andar āyēd—ā-š *hamāg yazišn *ōh bawēd; ka-š wāz-girišnih be hišt
 <be> ka wāz-girišnih pad-iš andar āyēd tā-š yazišn nē bawēd.
 Gōguš(n)asp¹⁶⁹ guft *hād¹⁷⁰ rāspīg and cand gōwēnd ā-šān
 kirbag ī yazišn ōh bawēd. U-š az ēn gyāg paydāgēnid.¹⁷¹]

CHAPTER 5 (23)

[TD 25r.12-25v.10; HJ 35r.12-36r.3]

- 5.1) yā gāθā *afsmainiiuuan¹⁷² <*srāuuaiiatō uuua¹⁷³ ratufriš.
 Ka 2 mard-ē gāhān gāh-srāyišn srāyēnid [zōt-ē ud rāspīg-ē], harw 2
 radihā.

166 MSS: 'c.

167 MSS: BR'.

168 HJ: wyš'mlwt'.

169 TD: gwgwšsp'.

170 MSS: XWHy.

171 TD: pyt'kyny't'; HJ: pyt'gyny't'.

172 MSS: afsmainiia.

173 TD: raiiatōuua; HJ: raiiatō uua.

rāspī has failed to recite as little Avesta as a fourth of the *Gāthās*, then he has not (performed) that act of worship⁷⁵ [[either (as far as the text) before (the omitted passage is concerned), or (the text) after (it)]]⁷⁶.

If one has not recited the Avestan texts belonging to the *rāspī*^{77, 78} the *bāj* at the end of *yā šiiāoθanā*⁷⁹ *yā vacaṇhā*,⁸⁰ one should take the *bāj* again.

It is evident that, when one listens (silently) to the *Yasna* (*Haptanghāiti*) [[i.e. it is evident concerning *humatanam*⁸¹]], that if one omits the double recitation—viz where a double recitation is required, or a triple recitation, or a quadruple recitation, or where taking the *bāj* is required—then he has still (performed) the entire act of worship;⁸² if he omits the taking of the *bāj* when taking the *bāj* is required, then he has not (performed) the act of worship.

Gōguš(n)asp said: "*rāspīs* (acquire) merit for as much as they recite." And he drew that conclusion from this passage.]

CHAPTER 5: ON JOINT RECITATION

- 5.1) If both recite the *Gāthās* in verse-lines,⁸³ both satisfy the *Ratus*. When two men have recited the *Gāthās* in verse-lines, both [the *zōt* and the *rāspī*] have acted in an authorised manner.

75 Āzādmard's comment seems to indicate that the rules governing the recitation of the *Gāthās* are particularly strict. While it is apparently permissible to remain silent altogether, it is a major offence to omit part of the liturgy here if one does participate in the recitation.

76 I.e. his act of worship is entirely vitiated.

77 Lit. "when one has not done the Avesta which indeed belongs to the office of *rāspī*."

78 I.e. if one fails to recite part of the liturgy after taking the *bāj*.

79 The text has *šiiāoθanā*; the form given here is the one usually found in the original text (see also next note).

80 I.e. the opening words of Y. 34.

81 I.e. the beginning of Y. 35. 2, a passage which the *zōt* and *rāspī* jointly recite twice, see T.D. Anklesaria 1957: 214; Bhesania 1943: 121.

82 I.e. the merit of performing the whole *Yasna* still accrues to him.

83 On *afsmainiiuuan* see, with references, Kreyenbroek 1985: 80.

- 5.2) *vacastaštiiuuaṭ* ¹⁷⁴ **srāuuaiiatō* ¹⁷⁵ *aēuuatō* **katarasciṭ* ¹⁷⁶ *ratufriš* ¹⁷⁷ *yāuuat fra.marənti*.
 Ka pad wacast srāyēnid hān *and-šān ¹⁷⁸ kadār-iz-ē radihā cand frāz ōšmurēnd ¹⁷⁹ [kard ī xwad.
 5.3) Hād pad *hamāg abestāg ī dōšpurrnām kār be āwarēd ¹⁸⁰ jud wacast. Abārig abestāg pad jud kardag ¹⁸¹ ud pad jud fragard. Ka ēk bun ī wacast dārēd ud ēk sar ī wacast, ¹⁸² andar dōšpurrnām. ¹⁸³
 Māhgušnasp ¹⁸⁴ guft hād andar ham-*gāθr-iz ¹⁸⁵ dōšpurrnām nēst. Dōšpurrnām paymānag: *ahiiā yāsā nəmaṅhā ustāna.zastō*, ¹⁸⁶ ka (*ēk) *ahiiā yāsā* ¹⁸⁷ ud ēk *nəmaṅhā dārēd*. ¹⁸⁸
 Hān xūbtar ka pad *hakəṭ* gōwēnd.
 Ka 2 ēk-ē pēš, ¹⁸⁹ hān xūbtar ka ¹⁹⁰ zōt ¹⁹¹ pēš; ka rāspig pēš, ¹⁹² ēd-iz šāyēd.]

CHAPTER 6 (24)

[TD 25v.11-26r.15; HJ 36r.3-37r.3]

- 6.1) *yā yasnəm *yazatō* ¹⁹³ *afsmainiūuən* ¹⁹⁴ *vā vacastaštiiuuaṭ* ¹⁹⁵ 'vā uu(u)a' ¹⁹⁶ **ratufriia*. ¹⁹⁷

- ¹⁷⁴ TD: *vacastaštiiuuaṭ*.
¹⁷⁵ TD: *srāuiimnō*; HJ: *srāuuaiimnō*.
¹⁷⁶ TD: *ktarāciṭ*; HJ: *ktaracəṭ*.
¹⁷⁷ TD: *ratufriš*.
¹⁷⁸ MSS: *NPŠH'n*.
¹⁷⁹ MSS: 'wšmwł'ynd.
¹⁸⁰ HJ: *YXSNNyt*.
¹⁸¹ HJ: *krt*.
¹⁸² TD: *wycwst'*; HJ: *wyycyst'*.
¹⁸³ HJ: *dwspwrn'm*.
¹⁸⁴ HJ: *m'h'nšnp'*.
¹⁸⁵ MSS: *g'sθc*.
¹⁸⁶ MSS: *ustā nazastō*.
¹⁸⁷ MSS: *y's''* in Phl. script.
¹⁸⁸ TD: om.
¹⁸⁹ HJ: *pyšy*.
¹⁹⁰ TD: om.
¹⁹¹ MSS: *dwt*.
¹⁹² TD: *lwcyn'*.
¹⁹³ MSS: *yazəbənti*.
¹⁹⁴ TD: *afsmainiūuən*; HJ: *afsmainiā*.
¹⁹⁵ TD: *vacastaštiiuuaṭ*.
¹⁹⁶ TD: *vāuuu*.
¹⁹⁷ TD: *ratufriia*; HJ: *ratu friia*.

- 5.2) (If) both recite in verses, ⁸⁴ either one of them satisfies the *Ratus* to the extent that he 'concentrates' on the recitation. When they have recited in verses they have acted in an authorised manner to the extent that they 'concentrate' on the recitation ⁸⁵ [of their own part.
 5.3) Thus in all Avestan texts where one should observe *dōšpurrnām* ("reciting in close association"), (one should recite) in separate verse-lines. Other Avestan texts (one may recite) in separate *kardags* or in separate *fragards*.
 When one is at the beginning of the verse, and one at the end of the verse, (they are) in "close association" (*dōšpurrnām*).
 Māhgušnasp said: "*dōšpurrnām* does not even consist in reciting verse-lines together. ⁸⁶ The limit of what constitutes *dōšpurrnām* is when, in *ahiiā yāsā nəmaṅhā ustāna.zastō*, ⁸⁷ one is at *ahiiā yāsā*, and the other at *nəmaṅhā*. ⁸⁸ It is better if they recite in *unison*." ⁸⁹
 If one of the two is ahead, it is better if the *zōt* is ahead; if the *rāspi* is ahead, that is also allowed.]

CHAPTER 6: ON TWO ZAOTARS RECITING AT THE SAME TIME

- 6.1) (If) both perform ⁹⁰ the act of worship in verse-lines or in verses, both satisfy the *Ratus*.

⁸⁴ On *vacastaštiiuuaṭ* see Kreyenbroek, *loc. cit.*

⁸⁵ See above, Ch. 3. 4, n. 59.

⁸⁶ The word written *g'sθc* is here taken to represent Av. *gāθra-*, "(way of) singing" (Bartholomae 1904: 521), i.e., "way of chanting the *Gāthās*, viz in verse-lines". Cf. the use of a similar word, *gaiθr* (for *gāθr*), to render *afsmainiūuən* in Phl. Y. 57. 8, on which see Kreyenbroek 1985: 40-1, 80.

⁸⁷ The first line of Y. 28. 2.

⁸⁸ I.e. when the two have reached words which are farther apart in the verse-line, their recitation does not qualify as *dōšpurrnām*.

⁸⁹ I.e., presumably, reciting each word together.

⁹⁰ For the emendation here and in Ch. 6. 2, cf. the form **srāuuaiiatō* in Ch. 5. 1, 2. Bartholomae (1904: 1277) reads **yazənti* twice.

Ka 2 [zōt] ēsn *yazēnd¹⁹⁸ 'pad *gāθr'¹⁹⁹ ud wacast²⁰⁰ harw 2-
ēn radihā.

- 6.2) *ham.sruť.vācāiāōa*²⁰¹ '*yazatō uu(u)a'²⁰² *aratufriiā*.²⁰³
Ka pad ham-niyōxšišnih²⁰⁴-gōwišnih 'yazēnd²⁰⁵ [kū ēk ō did
gōš dārēnd], harw 2-ēn aradihā.

- 6.3) *kať ham.sruť.vācimca?*

Kadār ham²⁰⁶-niyōxšišnih-gōwišnih²⁰⁷?

- 6.4) *yať hakať āmrutō*²⁰⁸ *afsmāniuuānca*²⁰⁹ '*vacastaštiuuāťca,²¹⁰
Ka pad ham gōwēnd gāh [*gāθr²¹¹] ud wacast.

- 6.5) 'auui aniiō'²¹² *surunuuaiti²¹³ nōiť aniiō,
Abar *ōh *any ašnawēnēd nē *any,

- 6.6) *aēšō ratufriš*²¹⁴ *yō nōiť aiβi.srunuuaiti*.²¹⁵
*ōy radihā kē nē abar ašnawēnēd.
[Ēn az abestāg paydāg. *Any bawēd (*ka) 2 zōt ēsn pad nigērišn
pad *hakať* be kard u-š pad *ēw sar be kard. Ud *hamāg wāzag *ēw
gōwēnd ēd-iz juttar nēst,²¹⁶ u-š yazišn sar be kunišn.
Rāspīg nē bawēd ud abāriḡ abestāg nē ōh bawēd.
Ast kē ēdōn gōwēd hād pad rāspīgān ōh bawēd ud pad abāriḡ
abestāg *ōh bawēd: dēwēzagih i tanāpuhlagān. Ēn kū yazišn be
kunišn ayāb nē, ā-m nē rōšnag.]

¹⁹⁸ MSS: *pnd*.

¹⁹⁹ TD: *pg'sθ*; HJ: *PWN g'sθ*.

²⁰⁰ HJ: *wycsn'*.

²⁰¹ TD: *vācāiāōi*.

²⁰² MSS: *yāziētua*.

²⁰³ HJ: *aratufriiāiś*.

²⁰⁴ MSS: *nywywššnyh*.

²⁰⁵ HJ: *YDBWXNd*.

²⁰⁶ HJ: *'MT*.

²⁰⁷ MSS repeat.

²⁰⁸ MSS: *armutō*.

²⁰⁹ TD: *afsmāniuuānca*; HJ: *afsmāniuuānca*.

²¹⁰ MSS: *vacasta*.

²¹¹ TD: *g'hk*; HJ om.

²¹² TD: *auuaciīō*; HJ: *auui ciiō*.

²¹³ MSS: *surunuuaiñti*.

²¹⁴ HJ: *ratufriš*.

²¹⁵ TD: *srunāiti*; HJ: *srunaiti*.

²¹⁶ HJ adds *ŠDY'*.

When two [zōts] perform the *Yasna* in verse-lines and verses, both
act in an authorised manner.

- 6.2) (If) both perform (the act of worship) with 'recitation while
listening to each other', both fail to satisfy the *Ratus*.

When they perform the ritual with 'recitation while listening to each
other' [i.e. they are attentive to each other], both fail to act in an
authorised manner.

- 6.3) What is 'recitation⁹¹ while listening to each other'?

Which is 'recitation while listening to each other'?

- 6.4) (It is) when both speak in unison, either⁹² in verse-lines or
verses.

When they recite together (in) verse-lines [verse-lines]⁹³ and
verses.

- 6.5) (If) one listens and the other does not,

(If) one follows (the other) in recitation⁹⁴ in this way, (and) the
other does not,

- 6.6) that one satisfies the *Ratus* who does not listen.⁹⁵

that one acts in an authorised manner who does not follow (the
other) in recitation.

[This is evident from the Avesta. It is different when two zōts have
intentionally performed the *Yasna* in *unison*,⁹⁶ and when they have
finished it as one. Even if they have recited every word together, it
makes no difference and they should complete it.

(This statement) does not concern the *rāspīs*, and it is not the same
for the rest of the Avesta.

There is one who says: "it does concern the *rāspīs*, and it is the
same for the rest of the Avesta: (it is) demon-worship (performed
by) those whose bodies are forfeit." Whether they should complete
the *Yasna* or not is not clear to me.]

⁹¹ Lit. "and the word", presumably a standard way of referring to this practice.

⁹² Lit. "both ... and".

⁹³ The gloss gives the more archaic form.

⁹⁴ The Phl. version translates Av. *surunuuaiti* with what looks like a causative. The
context indicates that the compound *abar ašnawēnidan* is used in the sense of "to
follow (another celebrant) in recitation".

⁹⁵ I.e. the zōt who concentrates entirely on his own recitation, ignoring that of the zōt
in the ritual precinct next to him, acts properly. Priests are still trained in this way
in the *Vadi Dar-i Mihr* in Naosari.

⁹⁶ This shows that the objection is only to unintentional listening to the other zōt's
words, which implies a lack of concentration on one's own.

- 7.1) *yō gāṭanām anumaiti vā anu.mainiiete*,²¹⁷
Kē gāhān pad abar-menišn abar menēd [kū ōh sahēd *ōh menēd],
- 7.2) *ainiiehe vā srāuuaiafāntō paiti.štanti*
ayāb ō *any²¹⁸ ōy pad srāyišn abar niyōxšēd²¹⁹ [kū kas-ē gōwēd
ud ōy gōš dārēd],
- 7.3) *aniiiō vā hē*²²⁰ *dahmō srutā*²²¹ *gāṭā daḏāiti* *ratufriš.²²²
ayāb ō ōy *any dahm ī-š gāhān srūd dahēd radihā [hād²²³
*kū-m²²⁴ yašt kard u-m ō tō dād].
- 7.4) *asrutā daḏāiti*.....²²⁵
Ī-š asrūd dahēd radihā [hād *fradāg²²⁶ tō rāy yašt-ē kunēm.²²⁷
- 7.5) Mard ka abēr tuwānig yazišn pad mizd pādixšāy kardan; harw 2-ēn
kirbag ōh bawēd. Pad drahm-ē be dahēd harw 2-ēn radihā.
*Kehihā²²⁸ kirbag *ōh bawēd.
Ast kē ēdōn gōwēd hād *ōy kē *ōh kard, ā-š pad *any zamān
bawēd ka-š jud az mizd tuwān hēh kardan, ā-z kunēh.
Mard ka abēr tuwānig xrafstar ī grift pad wahāg frōxtan pādixšāy;
harw 2-ēn 2 kirbag *ōh bawēd, *ōh griftan rāy ud *ōh ōzadan rāy.
Ōzadan kirbag kard estēd, griftan²²⁹ nē kard estēd hān-iz xwār-
tar²³⁰ nē bawēd. Ka drahm-ē pēš²³¹ be dahēd ō harw 2-ēn²³²
*ōh bawēd.

217 MSS: numainaiti.

218 HJ adds 'y.

219 TD: nywšyr'.

220 MSS: he.

221 TD: srutō.

222 MSS: aratufriš.

223 TD: XWHnd; HJ: XWHd.

224 MSS: dddm.

225 Part of text is clearly missing.

226 MSS: pti.

227 MSS: BYDWNm.

228 MSS: 'YŠyh'.

229 TD om.

230 HJ: hw'lt'l.

231 HJ: L'YNY.

232 HJ: 2.

CHAPTER 7: ON RECITING THE GATHAS, PERSONALLY OR VICARIOUSLY

- 7.1) *If one either recites the Gāthās mentally*,⁹⁷
When one recites the *Gāthās* mentally [i.e. one thinks as seems proper],
- 7.2) *or (if) they stand by while another recites (the Gāthās)*,
or if he listens while another recites⁹⁸ [i.e. someone speaks and he is attentive],
- 7.3) *or (if) another who is a pious person gives him the Gāthās he has recited*,⁹⁹ *then he satisfies the Ratus*.
or if another pious person who has recited the *Gāthās* gives them to him [saying: "I have performed an act of worship and I give it to you"], then he acts in an authorised manner.
- 7.4) *If he gives them (to him still) unrecited*....¹⁰⁰
If he gives him his unrecited ones, he acts in an authorised¹⁰¹ manner [saying: "I shall perform an act of worship for you tomorrow."]
- 7.5) If a priest¹⁰² is very able, it is permissible for him to perform an act of worship for a reward; thus both parties acquire merit. If he gives it (i.e. the act of worship) for a *dirham*, both act in an authorised manner. If (he does it) for less, then there is still¹⁰³ merit. There is one who says thus: "(as to) one who has acted in this way, it is possible that he (the priest) might have been able to do it without a reward at another time; then he would (have to) do that also." If a priest is very able, he may sell vermin which he has caught¹⁰⁴ for a price; both parties thus acquire twofold merit: both for catching it and for killing it. If one has performed the meritorious act of killing, but has not done the catching, even so that (person's merit) is no less. If someone gives him a *dirham* in advance, it is the same in both cases.¹⁰⁵

97 Lit. "follows mentally with mental following."

98 Lit. "or he listens to another in recitation."

99 For *sruta-* in the sense of "recited" see Bartholomae 1904: 1641; it is not clear why Bartholomae (1904: 1648) preferred a translation "audible" here.100 Bartholomae (1904: 1648, s.v. *sruta-*) adds a conjectural *aratufriš*, "fails to act in an authorised manner".

101 Cf. below, n. 105.

102 For this meaning of Phl. *mard* cf. below, Ch. 10. 14, 28; 19. 10.

103 Alternatively, one might read 'L as *ōy, and translate "then the merit is his alone".

104 Lit. "which was caught".

105 I.e. it makes no difference to either partner in the transaction whether the reward is paid in advance or afterwards. The statement appears to confirm that of Ch. 7. 4, above.

Xrafstar pad meh-dādestān pādixšāy dāstan, xwarišn be pad margih ud *raxtagih²³³ tā nē pādixšāy dādan. Ēn ka dahēd ēn ciyōn xāk-ē ud gil-ē, ka-š kas be stānēd, apparag nē bawēd be zyān wizārišn.]

CHAPTER 8 (26)

[TD 27r.5-27v.14; HJ 38r.5-39r.12]

- 8.1) *yō gāθā srāuuaiieiti apō vā paitiš.x āine,*
Kē gāhān srāyēd abar az hān ī ābān *wāng²³⁴ [kū wāng az²³⁵ āb
āyēd],
- 8.2) *raoḍaṇhō²³⁶ vā kərəsanam²³⁷ vā gaḍōtinam²³⁸ (*vā),*
ayāb [tan²³⁹]-rōdagān [kū andar rōd-kadag ōftēd ud wāng az rōd-
kadag āyēd], ayāb *kilisyāgihā²⁴⁰ [kū wāng az *kilisyāgihā²⁴¹]
ud *gadagistān²⁴² [kū wāng az dušox āyēd],
- 8.3) *gaēḍanām²⁴³ vā vāsaiiatam²⁴⁴,*
ayāb gēhān abar pad āyišnīh āyēd [kū uštar abar²⁴⁵ āyēd],
- 8.4) *yezi huuaēibiia²⁴⁶ ušibiia²⁴⁷ aiβi.surunuuaiti ratufriš*
agar pad hān ī xwēš ōš abar ašnawēd radihā.
- 8.5) *yezi āaṭ nōiṭ huuaēibiia ušibiia²⁴⁸ aiβi.surunuuaiti apaiiāt²⁴⁹*

233 MSS: *lyštkyh.*234 MSS: *w'n'.*235 MSS: *MNW.*236 MSS: *raoḍaṇhō.*237 MSS: *kərəsanam.*238 TD: *saḍō.tanam*; HJ: *saḍō.tinam.*239 MSS: *tn.*240 TD: *kl's'h'k*; HJ: *kl'syh'.*241 TD: *kl's'h'*; HJ: *kl'syh'*242 TD: *kl's'h'*; HJ: *kl'syh'*243 MSS: *gāḍanām.*244 HJ: *vās iiaṇtanām*; TD: *vaiiaṇtanām.*

245 HJ repeats.

246 HJ: *huuaēibiio*247 MSS: *ušibiio.*248 MSS: *ušibiia.*249 TD: *arapaiiāt.*

If (it is done) for a reason of overriding importance,¹⁰⁶ it is permissible to keep vermin, but indeed it is not permissible to give it food, except in a case of 'death and disease'.¹⁰⁷ When one does give it something, such as bits of soil and clay, if someone removes¹⁰⁸ this he is not a robber, but (it is a case of) 'removing harm'.¹⁰⁹

CHAPTER 8: ON THE QUESTION OF AUDIBILITY

- 8.1) *He who recites the Gāthās while there is an interfering noise of water,*
He who recites the *Gāthās* above the sound of water [i.e. a noise comes from water],
- 8.2) *or of a river, or of highwaymen, or of robbers,*
or [(while his) body¹¹⁰ (is in)] a river¹¹¹ [i.e. he falls into a river¹¹² and a noise comes from the river], or Christians¹¹³ [i.e. (there is) noise from Christians], (or) a den of thieves¹¹⁴ [i.e. a noise comes from hell],
- 8.3) *or of lowing¹¹⁵ livestock,*
or (if) the passing of living beings comes [i.e. camels are passing],
- 8.4) *if he can hear (himself) with his own ears, he satisfies the Ratus.*
if he can hear it with his own perception, he acts in an authorised manner.
- 8.5) *If he does not hear (himself) with his own ears, let him reach (the necessary level of sound)¹¹⁶*

106 On this concept cf. *DD* 44. 7, see Kreyenbroek 1987b: 201-2.107 The meaning of the expression "in case of 'death and disease'" here appears to be "in a case of extremely urgent need". For the expression 'death and disease' see also Kotwal and Kreyenbroek 1992: 102, s.v. *marg*.

108 Lit. "seizes".

109 The last paragraph appears to have been added in order to stress the fact that, while the case of selling vermin may elucidate the question of the merit of buying and selling acts of worship, in itself vermin is an abomination which can only be handled lawfully if strict rules are observed.

110 In view of the next gloss it seems that the letters *m* in the text should indeed be read as *tan*, although the reason for this unexpected addition is obscure.

111 The compound has a plural ending; the translation as a singular is preferred in view of the context.

112 The translation assumes that, like NP *rūdxāna* (lit. "river-house"), MP *rōd-kadag*, which has a similar literal meaning, also means "river".

113 On this word see Kreyenbroek 1985: 101-2.

114 Cf. *Yt* 11. 6 with its Pahlavi translation, see Kreyenbroek 1985: 62-3.

115 For the emendation and translation see Waag 1941: 51.

116 Bartholomae (1904: 71) translates the passage in the same sense.

Agar hān nē pad hān i xwēš (*ōš) abar ašnawēd ayāb be ayābēd [kū be *ē *barēd ²⁵⁰],

- 8.6) *yezi *apōit* ²⁵¹ *āaṭ nōit *apōit*, ²⁵²
agar be-ayāftār [kū-š be tuwān burdan]. Agar nē be-ayāftār,

- 8.7) *aētaḍa maḍəmiia* ²⁵³ *vaca* ²⁵⁴ *fra.marəmnō ratufriš*.
ēdōn pad hān i mayān gōwišn frāz ē ōšmārēd ²⁵⁵ radihā.

- 8.8) [Ēn az abestāg paydāg, ²⁵⁶ *Any bawēd ²⁵⁷ ka yazišn andar kardan wāng pas rasēd: ka-š be tuwān burdan be barišn. Ka nē, ²⁵⁸ *aētaḍa maḍəmiia* ²⁵⁹ *vaca*. Ka az bunih i wāng, hān gyāg yazišn ō puhl nē ²⁶⁰ šawēd ud nē kunišn, ud *any ō puhl šawēd, ā-m (*nē) rōšnag.

Abarag guft hād <hēm> be nē hilēnd. ²⁶¹

Ēn kū ciyōn bawēd kū be-ayāftār ud ciyōn bawēd kū *a-²⁶² be-ayāftār? Ka ātaxš ²⁶³ ud ātaxšgāh ud barsom ud barsomdān be tuwān burdan be-ayāftār, ka nē (*nē) be-ayāftār.]

²⁵⁰ MSS: YBLWNt'.

²⁵¹ HJ: āpōiš.

²⁵² TD: āpōi īš, HJ: apōiš.

²⁵³ MSS: mamḍia.

²⁵⁴ MSS: vacō.

²⁵⁵ MSS: MNYTWyt'.

²⁵⁶ TD om.

²⁵⁷ HJ: YDWWNy't.

²⁵⁸ MSS: l'd.

²⁵⁹ MSS: maḍmiia.

²⁶⁰ TD om.

²⁶¹ HJ: Š'KWNd.

²⁶² MSS: 'n.

²⁶³ TD om.

If he does not hear it with his own perception, either let him accomplish (a valid act of worship) [i.e. let him remove (the ritual objects)], ¹¹⁷

- 8.6) if he can reach it. ¹¹⁸ If he cannot reach it, if he is one who can accomplish it ¹¹⁹ [i.e. he can remove (the ritual objects)]. If he is not one who can accomplish (a valid act of worship),

- 8.7) then he satisfies the Ratus if he 'concentrates' on the recitation ¹²⁰ with a medium-loud voice. then let him 'concentrate' on the recitation with medium-loud pronunciation, in the authorised manner.

- 8.8) [This is evident from the Avesta. It makes a difference if the noise comes upon ¹²¹ him during the performance of the act of worship: if he can accomplish (a valid act of worship), let him accomplish it. If not, in that case with a medium-loud voice. It is not clear to me whether (it is only) from the point where the noise began ¹²² (that) the recitation fails to go to the Bridge ¹²³ and he should not continue ¹²⁴ it, but the rest does go to the Bridge, (or if the entire recitation is invalid).

Abarag said: "let them not abandon (the act of worship)."

(The question is) this: how is it that one is 'one who can accomplish', and how 'one who cannot accomplish'? If one can remove the fire (to) the place of the fire, and the barsom (to) the barsom-holder, ¹²⁵ then one is 'one who can accomplish'; if not, then one is not 'one who can accomplish'.]

¹¹⁷ See below, Ch. 8. 8. It seems that the priest must in some way bring the recitation to a proper conclusion, a process which includes the removal of certain objects needed for the ritual.

¹¹⁸ It seems better to read *apōit*, which is attested in TD and is the regular 3rd sg. opt. act. of *ap-*, than to follow Bartholomae (1904: 76) in postulating an otherwise unattested **apaiiu-*, "one who can equal (a noise)".

¹¹⁹ In view of the negative **a-be-ayāftār* in Ch. 8. 8, the form *be-ayāftār* must be regarded as a compound.

¹²⁰ I.e. he repeats the words in a way which does not count as "reciting", see above, Ch. 3. 4 with n. 59. For the sake of consistency the translation "concentrate" is adopted here in spite of its clumsiness in this context.

¹²¹ The basic meaning of the words *pas rasēd* may be "overtakes him, catches up with him".

¹²² Lit. "from the beginning of the noise, that place".

¹²³ This passage shows that the expression "to go to the Bridge" can be used of meritorious acts as well as punishable ones.

¹²⁴ Lit. "do".

¹²⁵ I.e., presumably, the two crescent-shapes stands (*māh-rūy*), on which see Kotwal and Boyd 1991: 22, 34-40, 49-51 *et passim*.

CHAPTER 9 (27)

[TD 27v.15-28r.5; HJ 39r.12-39v.7]

- 9.1) ²⁶⁴ *cuaṭ nā *nitāma* ²⁶⁵ *vaca gāθā srāuuiiō ratufriš* ²⁶⁶ ?
Mard cand nidom pad gōwišn gāhān pad srāyišn radihā?

- 9.2) *yaṭ hē* ²⁶⁷ *nazdištō dahmō* *vi.surunuuaiti yaṭ hē*
**naēmām* ²⁶⁸ *hauuaēibiia ušibiia*. ²⁶⁹
Cand hān ī nazdišt ²⁷⁰ dahm abar ašnūd [kū ēk ka nazdišt-tar
bawēd ašnawišn], ayāb cand hān ī **nēm* ²⁷¹ hān ī xwēš ōš.

CHAPTER 10 (28)

[TD 28r.5-34r.7; HJ 39v.7-49v.6, with repetition of text 48r.1-48v.5]

- 10.0) [Grifan ī drōn. ²⁷²
10.1) Hād **ēn az* ²⁷³ hān ī pas paydāg kū ēn drōn (**cē hān ī yaṭ hē*
hauuaēibiia ušibiia pad mād(*ag)wār šāyēd, cē hān ī pad ēc-ē
šāyēd). ²⁷⁴ Drōn ēn 3 tis: kardan ud sāxtan ud yaštan. Harw cē jōrdā
sardag šāyēd; gandumagēn weh ast az hān gyāg paydāg: *gantumō*
yaṭuanam ratufriš. ²⁷⁵ ay cē gandum jōrdāyān rad.
10.2) Ārd ²⁷⁶ ī drōn rāy pad pādyābtar ²⁷⁷ dārišn; ka ²⁷⁸ -z az wāzār be
xrinēd ā šāyēd. **Abarag* ²⁷⁹ guft <ay> kū hōšag pad pādyāb be
cinišn ud pad pādyāb be ārišn. Andar harw cē srēšēd, ka nē

²⁶⁴ The words *grifan ī drōn*, which clearly belong at the beginning of Ch. 10, occur here in the MSS.

²⁶⁵ MSS: *nētāma*.

²⁶⁶ TD: *ratufriš*.

²⁶⁷ MSS: *he*.

²⁶⁸ TD: *naēmaēm*; HJ: *aēm aēm*.

²⁶⁹ MSS: *ušibiia*.

²⁷⁰ TD: *nzst'*.

²⁷¹ MSS: *PWN* (for **PRG*).

²⁷² The words occur in TD 27v.15; HJ 39r.12, cf. above, n. 264.

²⁷³ MSS: *MN ZNM* or *MND'M*.

²⁷⁴ See Williams 1990: I. 201.

²⁷⁵ TD: *ratufriš*.

²⁷⁶ TD: *XM'y* with *'lt'y* written over it. Some comments of doubtful value are written over the text on this page of TD; these are listed in Kotwal and Boyd 1980: 3-5.

²⁷⁷ HJ: *p'ty'tl*.

²⁷⁸ MSS: *MNW*.

²⁷⁹ TD: *yp'l'k*, with *'plyk* written over it; HJ: *yplyk*. Cf. also Williams 1990: I. 200: *'plyk*.

CHAPTER 9: ON THE MINIMAL REQUIREMENTS OF AUDIBILITY

- 9.1) *What is the lowest voice with which a man satisfies the Ratus when reciting the Gāthās?* ¹²⁶
What is the lowest voice with which a man acts in an authorised manner in his recitation of the *Gāthās*?
- 9.2) *So that the nearest pious man hears him, or (he hears) as much as half with his own ears.*
So (loudly) that the nearest pious man can listen in [i.e. someone should hear it when he is nearest], or (he hears) as much as half with his own perception.

CHAPTER 10: ON THE DRŌN RITUAL

- 10.0) ¹²⁷ [The *Drōn* offering. ¹²⁸
10.1) Now, this is evident from what went before that, (as to) this *Drōn*, 'both the ritual according to *as one (hears) with one's own ears* ¹²⁹ is on the whole allowed, and the one without any (specifications) is also allowed'. ¹³⁰ The *Drōn* (ritual) consists of three things: making, preparing and consecrating. Any type of corn is allowed; wheat ¹³¹ is best, (as) is evident from the following passage: *of the kinds of corn, wheat satisfies the Ratus*, that is to say, wheat is the *Ratu* ¹³² of the species of corn.
- 10.2) The flour for the *drōn* should be kept in the (ritually) purest way (possible); (but) even if one buys it from the market is it still permissible. Abarag said: "the ears of corn should be gathered with (ritual) purity and ground with (ritual) purity. As to whatever one mixes (with it), as long as it is not polluted it is permissible. When one mixes (it) in this way then it has (ritual) purity. Then one

¹²⁶ Lit. "how much by the lowest voice does a man...".

¹²⁷ Cf. *RivDd* 58. Of (Williams 1990: I. 200).

¹²⁸ For references to the *Drōn* see Boyce and Kotwal 1971. The *RivDd* contains a chapter (Ch. 58), entitled *grifan ī drōn*, parts of which (§§ 1-66) largely correspond to the present text (cf. Jamasp-Asa 1985; Williams 1990: II. 252-3), although there is a considerable discrepancy between the two texts as far as the sequence of passages is concerned; the nature of that discrepancy suggests that it originated in the period of oral transmission. The remaining paragraphs of the *RivDd* chapter (§§ 67-85) correspond to a later chapter of the *Nērangestān* which is entitled *grifan ī gōšudāg*.

¹²⁹ Cf. above, Ch. 8. 5; 9. 2.

¹³⁰ So *RivDd* (see Williams 1990: I. 201); missing in the *Nērangestān* MSS.

¹³¹ Lit. "wheat".

¹³² I.e. "chief, overseer". According to the *Bundahišn*, wheat is the chief of large-seeded types of corn, cf. Anklesaria 1956: 154-5.

- hixrōmand ²⁸⁰ ā šāyēd. Ka *ōh srēšēd ²⁸¹ ā-š pādyābih. Ā ul stānišn ud 9 ²⁸² burag andak-ē andar kunišn. Ast kē ēdōn gōwēd hād buragih nē cē gil.
- 10.3) Drōn hān and kunišn cand andar rōz kār andar-iš šāyēd kardan. Frasast tā ²⁸³ ō 3 ēk ī ²⁸⁴ drōn kirbag ²⁸⁵ *ōh abzāyēd, ²⁸⁶ ud az hān frāz nē abzāyēd. ²⁸⁷
- 10.4) Sudāb ō harw 2 ²⁸⁸ gyāg *ōh nihišn, ud gōšudāg ud tarragihā. Ast kē ēdōn gōwēd hād sudāb juttar nēst kū abārig tarrag-ē.
- 10.5) Padišxwar pēš ī drōn frāz nihišn; may šāyēd ud hur-iz šāyēd; *sadaḡig-iz ²⁸⁹ [[ka truḡšag ²⁹⁰]] ā šāyēd; ka āb abar ā šāyēd.
- 10.6) Kay-Ādur-bōzēd guft and āb [[andak-ē]] abar kunišn, hād cē-š hān sāzišn-ē; sik nē šāyēd pad-iš. Pad ham-cašmih hān xūbtar ka purr; ka wēšistagih hān xwēš.
- 10.7) *Ābgīr ²⁹¹ azēr may be nihišn, *sprahm ²⁹² azabar may be nihišn [[abar-sar]] az kust ī dašn. Ast kē az harw kust gōwēd. Tarrag ud mēwag ²⁹³ andarag ī may [[may]] ²⁹⁴ ud frasast ²⁹⁵ be nihišn u-š sar ō barsom rōn kunišn.
- 10.8) U-š ēsm ²⁹⁶ bōy 3 tāg ²⁹⁷ az dašn be nihišn, ud abārig harw-iz *ōh kāmēd yaštan az kust ī dašn.

²⁸⁰ MSS: *h'sl'wmnd*.

²⁸¹ MSS: *lyšnyr'*, but cf. Williams, *loc. cit.*

²⁸² MSS: 7.

²⁸³ TD: *D*.

²⁸⁴ MSS: ''.

²⁸⁵ TD om.

²⁸⁶ TD: *'pz'yr'*.

²⁸⁷ HF: *'pz'ysr'*.

²⁸⁸ Sic; Williams (1990: I. 204): 3.

²⁸⁹ MSS: *stwkyk yck*.

²⁹⁰ MSS: *tplwpšk*.

²⁹¹ MSS: *'lgyt'*.

²⁹² MSS: *spīm*.

²⁹³ MSS: *mswk'*.

²⁹⁴ Written *XS*.

²⁹⁵ MSS: *plsp'y*.

²⁹⁶ MSS: *'swm*.

²⁹⁷ MSS: *'D*.

should lift it up and make nine shallow cuts ¹³³ in it." There is one who says thus: "no cutting, for it is (like) mud. ¹³⁴"

- 10.3) One should make the number of *drōns* which one can use in a day. The merit of a *frasast* can amount to as much as one third of that of a *drōn*; to more than that it (can) not amount.
- 10.4) ¹³⁵ Rue should be placed on both ¹³⁶ places, (and also) the *gōšudāg* ¹³⁷ and the vegetables. There is one who says thus: "rue is no different from any other vegetable."
- 10.5) A bowl should be placed before the *drōn*; wine is permissible and koumiss is also permissible; even (if they are) a little stale [[when (they are) sour]] it is permissible; if water is added, it is (also) permissible.
- 10.6) Kay-Ādur-bōzēd said: "he should add some water [[a little]], because indeed that is part of his preparations. Vinegar is not permissible for it. To meet the required standard (?) ¹³⁸ it is better if (the bowl) is full; if there is more than required, (the merit) is one's own."
- 10.7) The water-cup should be placed below the wine, the flowers should be placed above the wine [[higher up]] on the right side. There is one who says: "on all sides." The vegetables and fruits should be placed between the wine ¹³⁹ and the *frasast*, and one should make their tops point towards the *barsom*. ¹⁴⁰
- 10.8) And one should place three pieces of firewood and incense on the right side (of the *zōt*); and whatever else one wishes to consecrate (also) on the right.

¹³³ The MSS have the number "seven"; Williams (*loc. cit.*) emends to "three". Dastur Kotwal prefers an emendation to "nine", pointing out that nine cuts are normally made on the surface of the *drōn* by a woman in a state of purity, who pronounces the words *humata*, *huxta*, *huaršta* while making the cuts (see also Modi 1922: 297). The cuts distinguish the *drōn* from the *frasast*.

¹³⁴ Pace Williams (1990: II. 95), who emends *TYN'* to **gar*, "mountain". It seems more likely that a commentator advised against cutting the *drōn* at this stage because of its consistence or because bits of dough might stick to the knife and render it impure, than that the prohibition arose out of the association of the *drōn* with a mountain.

¹³⁵ Cf. Williams 1990: I. 204 (Ch. 58. 17f).

¹³⁶ Sic. *RivDd* (Williams, *loc. cit.*): "three". Presumably the *drōn* and *frasast* are meant.

¹³⁷ Phl. *gōšudāg* < Av. *gōuš hudā*, "of the beneficent cow". Originally the term denoted part of a sacrificial animal; later butter was used in rituals to replace meat.

¹³⁸ A guess, on the basis of NP *hamcašmī*, "emulation" (Steingass 1975: 1509).

¹³⁹ The word *may* is written twice, once as *mady* and once with a *huzwārišn* (*XS*).

¹⁴⁰ On the *barsom*, a bundle of metallic rods (formerly twigs) held by the chief officiating priest during the performance of the *Drōn* and other high rituals, see Kotwal 1969: 131; Boyce 1975: 167.

- 10.9) Ka šāyēd hān xūbtar ka grih ²⁹⁸ i barsom abāg gōšudāg rāst. Ka nē, ā-š ēdōn kunišn *kū ²⁹⁹ pad bun i barsom ud hōy abāz <estēd> (*tis be) ³⁰⁰ nē estēd; cē ka bun i barsom ud hōy abāz estēd ā-š ³⁰¹ nē ³⁰² yašt bawēd.
- 10.10) Abarag guft hād harw cē pad may ud frasast be estēd ā-š nē ³⁰³ yašt bawēd.
- 10.11) Ka ōh *yazēd ³⁰⁴ pad *kūn ³⁰⁵ frāz nišinišn u-š *xwāstag ³⁰⁶ be nigērišn u-š pad menišn pas abzūdan ud kāstan nē pādixšāy. ³⁰⁷
- 10.12) Ast kē ēdōn gōwēd, hād ³⁰⁸ abzūdan pādixšāy ³⁰⁹ ud kāstan nē pādixšāy.
- 10.13) Māhguš(n)asp ³¹⁰ guft hād ēdōn ciyōn *ōh yazēd ā-z *ōh nigērēd ā šāyēd.
- 10.14) Barsom stānišn ud ō hōy ³¹¹ nihišn. Ēk cāstag [[ēk kard(ag) ³¹²]]: abrāstag ³¹³ 'nē dārišn' ³¹⁴ ud nibāstag 'nē dārišn', ³¹⁵ ēdōn frāz-cašmagih i mard rāy cē nērang ³¹⁶ i drōn rāy.
- 10.15) Drōn sāzag ud pādixwar ēdōn pad pādīyāb be kunišn kū ka-š barsom abar ³¹⁷ rasēd ā šāyēd. Be <pad> ³¹⁸ hōšēnišn, ³¹⁹ hōšēnīdan ³²⁰ nē šāyēd ā nē šōyišn, cē hušk i apādyāb weh kū xwēd i pad pādīyāb.

²⁹⁸ HJ: glyhy.

²⁹⁹ TD: 'MT'.

³⁰⁰ So RivDd (see Williams, loc. cit.)

³⁰¹ TD: XS.

³⁰² TD adds BYN' (andar).

³⁰³ TD adds BYN' (andar).

³⁰⁴ MSS: YCBH'yt, but cf. RivDd 58. 23 (Williams 1990: I. 206).

³⁰⁵ MSS: ŠKW'.

³⁰⁶ MSS: NYŠk; RivDd: NKŠk (Williams 1990: I. 268, n. 43).

³⁰⁷ HJ: p'txš'.

³⁰⁸ TD repeats.

³⁰⁹ HJ: p'txš'.

³¹⁰ TD: m'hgwšnsp': HJ: m'hgwšp'.

³¹¹ TD: hw'.

³¹² So RivDd 58. 26 (see Williams, op. cit.)

³¹³ TD: 'plystk'.

³¹⁴ HJ om.

³¹⁵ TD: L' YSNšn'; HJ om.

³¹⁶ HJ: nyrq.

³¹⁷ HJ om.

³¹⁸ Cf. RivDd 58. 9 (Williams 1990: I. 202).

³¹⁹ MSS: hw'synšn'.

³²⁰ MSS: hw'synytn'.

- 10.9) If possible, it is better if the knot of the *barsom* is level with the *gōšudāg*. If not, then one should arrange it so that nothing stands below ¹⁴¹ the *barsom*, and on the left, for if it stands below it and on the left then he will not have consecrated it. ¹⁴²
- 10.10) Abarag said: "whatever is in the wine or the (on) the *frasast*, he will not have consecrated."
- 10.11) When one is consecrating (the *drōn*), one should sit on one's rump ¹⁴³ and gaze at the objects, ¹⁴⁴ and it is not permissible to add or deduct anything mentally. ¹⁴⁵
- 10.12) There is one who says thus: "it is permissible to add, but not to deduct."
- 10.13) Māhguš(n)asp said: "(if) one gazes in the same way ¹⁴⁶ as one consecrates, then it is proper."
- 10.14) One should take the *barsom* and place it in the left (hand). One teaching [[one section]] (states): "one should not hold it raised nor hold it lowered, both for the sake of the level gaze of the priest ¹⁴⁷ and ¹⁴⁸ because of the ritual direction for the *Drōn*."
- 10.15) ¹⁴⁹ The *drōn* tray and the bowl should be made so ritually pure that if the *barsom* touches them it shall be proper. They should be dried; (if) it is not possible to dry them then one should not wash them, for dry and ritually impure is better than wet and ritually pure.

¹⁴¹ Lit. "at the bottom of".

¹⁴² This version of the passage is clearly inferior to that of the RivDd.

¹⁴³ Cf. RivDd 58. 26 (Williams 1990: I. 207).

¹⁴⁴ Lit. "property, wealth"; i.e., presumably, the offerings.

¹⁴⁵ I.e. once the offerings have been arranged, the priest should not be distracted by further thoughts of their quantity, etc.

¹⁴⁶ I.e. with the same degree of concentration? Lit. "thus as one consecrates so, then also one gazes so, then it is proper."

¹⁴⁷ Lit. "man", a term often used for "priest" (see Kreyenbroek 1987b, *passim*, and above, Ch. 7.5)

¹⁴⁸ Lit. "thus ... as." Phl. cē here seems to be synonymous with *ciyōn*, as is sometimes the case in NP.

¹⁴⁹ Cf. Williams 1990: I. 203 (Ch. 58. 9).

- 10.16) Drōn sāzag hān xūtar ka az *bunīg³²¹ jud kardag. Ka tarr(agihā ul āyēd)³²² ā šāyēd. Ka *mēzag-ē³²³ frōd wistarēd u-š abar be sāzēd ā šāyēd. Giyāh ka be kanēd u-š abar be sāzēd ā šāyēd; ka nē kanēd ā (*nē)³²⁴ šāyēd.
- 10.17) Tarrag³²⁵ ud mēwag ēdōn pad pādyāb be cīnišn kū ka barsom³²⁶ abar rasēd ā šāyēd. Ud az drōn *ōh pahrēzišn; ka ō drōn rasēd hān and pādyābih cand drōn ast, ā hān nēst.
- 10.18) Drōn ul ō mayānag i drōn sāzag nihišn; ēdōn kunišn kū az drōn sāzag be nē estēd ce drōn ka *az³²⁷ drōn sāzag be estēd ā nē xūb.
- 10.19) Barsom ka³²⁸ pad wistarišn³²⁹ be estēd ā nē šāyēd.
- 10.20) Gōšūdāg ka pad pādyāb abāg drōn, ul ō mayānag i drōn nihišn; ka wēš ayāb kem, ka *ul³³⁰ ō tis-ē nihēd ud ul (*ō mayān i)³³¹ drōn nihēd³³² ā šāyēd; ka pēš drōn frāz nihēd ā-z šāyēd.
- 10.21) Gōšūdāg ka-z abēr was pas-iz drōn hamāg³³³ be (*nē)³³⁴ nihumbišn.
- 10.22) Frasast az kust i dašn be nihišn; ka pēš frāz nihēd ā-z šāyēd. Pad kamistagih hambun-iz; wēšistagih-iz³³⁵ and cand drōn pahnāy.
- 10.23) Harw cē ō³³⁶ drōn nihišn ā-š frasast-iz ōh nihišn. Ast kē ēdōn gōwēd hād ēk sir nihišn u-š *anī-z hān *sudāb³³⁷ nihišn.
- 10.24) 'Drōn kanārag ul kunišn ud frasast nē kunišn ud harw 2 be *abzāyišn³³⁸ <nihišn>³³⁹ 340. Drōn ud frasast ēdōn bē

321 MSS: *bwmyh*, but cf. *RivDd* 58. 10 (Williams 1990: I. 202).

322 So *RivDd* (see Williams, *loc. cit.*); MSS: *šwys*.

323 MSS: *mycykyc'y*.

324 So *RivDD* (see Williams, *loc. cit.*)

325 HJ: *tklk*.

326 HJ: *wlswm*.

327 MSS: *PWN*.

328 TD: *MNW*.

329 HJ: *stlšn'*.

330 MSS: *L'*.

331 MSS om., but cf. *RivDd* 58. 15 (Williams 1990: I. 204).

332 HJ: *YD'YTWNd*.

333 MSS: *hm'y*, but cf. *RivDd* 58. 16 (Williams 1990: I. 204).

334 MSS om. So *RivDd* 58. 16 (Williams 1990: I. 204).

335 HJ: *wyšsstkyhc*.

336 TD repeats.

337 MSS: *MY'*.

338 So Williams, *loc. cit.* MSS: *'pz'yst*.

339 Occurs only once in TD, three times in HJ.

340 TD repeats once, HJ twice.

- 10.16) As to the *drōn* tray, it is better if it is kept separate from the floor. If the vegetables touch¹⁵⁰ (the floor), it is permissible. If one sets up¹⁵¹ a little table¹⁵² and makes the preparations on it, it is permissible. If one uproots¹⁵³ grass and makes the preparations on it, it is permissible; if one does not uproot it, it is (*not) permissible.
- 10.17) The vegetables and fruits should be gathered with ritual purity so that, if the *barsom* touches them, it is permissible. And they should be kept away from the *drōn*; if they touch the *drōn*, they do not have as much ritual purity as the *drōn* has.
- 10.18) The *drōn* should be placed on the middle part of the *drōn* tray; it is to be done in such a way that it does not overhang the *drōn* tray, for if the *drōn* overhangs the *drōn* tray it is not right.
- 10.19) It is not permissible if the *barsom* stands on the thing that is set up.¹⁵⁴
- 10.20) If the *gōšūdāg* is of the same ritual purity as the *drōn*, one should put it on the middle part of the *drōn*; if (its purity) is greater or less it is permissible to put it on something and place (that) on the middle part of the *drōn*; if they place it in front of the *drōn* then it is also permissible.
- 10.21) Even if the *gōšūdāg* is very large, it should not cover the *drōn* completely.
- 10.22) One should place the *frasast* on the right side; if one places it in front, that is also permissible. (They should be apart) at least a little, at most as much as the breadth of the *drōn*.
- 10.23) Anything that is to be placed on the *drōn* is likewise to be placed on the *frasast*. There is one who says thus: "one clove of garlic should be placed (there) and the rue should also be placed (there)."
- 10.24) ¹⁵⁵ The edge of the *drōn* should be raised, but (that) of the *frasast* should not be raised, and both should be thickened.¹⁵⁶ The *drōn* and *frasast* should be thickened in such a way that a hole does not

¹⁵⁰ A guess. *Phl. ul āyēd* literally means "come(s) upwards". Williams (*loc. cit.*) translates "overhangs".

¹⁵¹ Lit. "spreads out".

¹⁵² The table in question must have been made of stone, since a wooden table, being porous, could not be used in such a ceremony.

¹⁵³ Williams (*loc. cit.*) translates "mows", without further comment. The translation makes good sense, but no such meaning of the verb *kandan* appears to be attested elsewhere (cf. Williams 1990: I. 314).

¹⁵⁴ Lit. "on the spreading-out", cf. above, Ch. 10. 16. I.e. on the table or the *drōn* tray?

¹⁵⁵ Cf. *RivDd* 58. 4f. (Williams 1990: I. 203).

¹⁵⁶ So Williams (*ibid*).

- 10.28) Ka ōh sâzēd, gyāg ka-z abēr pāk pas-iz andak-ē be rōbišn ud be paššinjīšn. Ud *bāliš-ē³⁶⁶ dō-nāy <dō-nāy> hān gyāg be nihišn. Nē-z kāmāg ī mard rāy be nērang ī drōn rāy āyēd ā šāyēd.
- 10.29) Abarag 'nōg *gyāg'³⁶⁷ harw 3 guft, Wehšābuhr kardag-ē.³⁶⁸ Ēdōn ciyōn Wehšābuhr dādestān būd pad drōn ī nōg *gyāg³⁶⁹ pas kār pad yaštan ī hān ī pēš.
- 10.30) Ka-š yašt u-š gāh ī pēš pad-iš andar āyēd, ēn kū cand be pādixšāy pādan ay ašaiia daḏāmi x arəθəm miiazdēm hauruuata aməretāta.
- 10.31) Ast³⁷⁰ kē³⁷¹ 3 drōn drahnāy gōwēd. Māhguš(n)asp³⁷² guft hād ka ēdōn <ciyōn> ōh rasēnd [[kū (*wāz) girēnd]] juttar nē.
- 10.32) Pad hān ī 2 yatāhūwēryō frasast ud abzār ī frasast be nigērišn.
- 10.33) Ast kē ēdōn gōwēd hād tā ō hān gyāg, ka bun nē bawēd ā-z šāyēd.

- 10.28) When one prepares (the *drōn*) in this way, even if the place is very clean one should sweep it a little and sprinkle it. And one should place a cushion¹⁶⁰ of two cubits in that place. If it is not done for the convenience of the priest, but on account of the ritual directions for the *Drōn* ceremony, then it is permissible.
- 10.29) ¹⁶¹ Abarag said: "for a new place, all three.¹⁶²" Wehšābuhr (said): "one action.¹⁶³" In accordance with Wehšābuhr's judgement about the *Drōn* (performed) at a new place, it is therefore necessary to celebrate (any *Drōn*) as described above.
- 10.30) When one has consecrated (the *drōn*) and the next *gāh* begins in the course of (the ceremony), (the question is) this: how long is it permissible to wait, viz (before reciting) *ašaiia daḏāmi x arəθəm miiazdēm hauruuata aməretāta*.¹⁶⁴
- 10.31) ¹⁶⁵ There is one who says: "(for) the duration of three *Drōn* services." Māh-guš(n)asp said: "if they reach (that point in the recitation) [[if they take the *bāj*]], then it makes no difference."
- 10.32) ¹⁶⁶ At those two *yaθā ahū vairiō* ¹⁶⁷ he should gaze at the *frasast* and the implements of the *frasast*.¹⁶⁸
- 10.33) There is one who says thus: "up to this place (in the recitation), even if there has been no beginning,¹⁶⁹ it is permissible."

³⁶⁶ MSS: *b'lsn'y*.

³⁶⁷ MSS: *nk g'k*.

³⁶⁸ HJ: *kltk'*.

³⁶⁹ MSS: *g'k*.

³⁷⁰ MSS: *'ytwn*.

³⁷¹ MSS: *MN*.

³⁷² TD: *m'hwšnsp'*; HJ: *m'hwšsp'*.

¹⁶⁰ The priests of Naosari now use mats covered with carpet (Guj. *jājam*) for this purpose.

¹⁶¹ Cf. *RivDd* 58. 38 (Williams 1990: I. 209).

¹⁶² Viz cleaning, sweeping and sprinkling; these actions are still always performed by Parsi priests however clean the place in question may be.

¹⁶³ I.e. the sequence of actions mentioned in the preceding note should be performed once (?).

¹⁶⁴ *Y. 7. 1*. All references in this chapter relate to the separate *Drōn* (or *Bāj*) ceremony, in which an abridged version of *Y. 3-8* is recited. At *Y. 7. 1*, the *zōt* stops his recitation as the *rāspīs* enter the sacred precinct after exchanging the *bāj* with him.

¹⁶⁵ Cf. *RivDd* 58. 60 (Williams 1990: I. 212).

¹⁶⁶ Cf. *RivDd* 58. 29f (Williams 1990: I. 206f).

¹⁶⁷ *Y. 7. 25*.

¹⁶⁸ This appears to be a precautionary measure, as a part of the ritual involving the *frasast* begins at *Y. 8. 1*.

¹⁶⁹ This commentator holds that up to this point, even if a priest has not taken the *bāj*, he is still not disqualified.

- 10.34) Pad *frasasti*³⁷³ *ahurahe mazdā* *frasast* abar *gōšūdāg* abāz *widārišn*.
 10.35) Ka *drōn* purr *gōšūdāg* be *estēd* (**frasast*)³⁷⁴ ul *ō mayān* ī *drōn* *nihišn*.
 10.36) Pad *ašaiia nō paiti*.³⁷⁵ *jamiiāt rāspīg* abāz **ō pāy estēd* u-š *x'arata narō* be *gōwišn*, *harw yazišn-e*. Ast *kē harw mēzd-ē gōwēd*.
 10.37) 'Ka *ō*'³⁷⁶ *ašaiia nō paiti*.³⁷⁷ *jamiiāt cē barsom nē pad nigērišn* *apādyāb* be *bawēd*, ast *rāspīg* ī *cāšnīg kard*, ast ī *nē kard* **estēd*,³⁷⁸ *barsom* be *šōyēd* ud be *rāyēnišn*. Zōt *hān* ī *cāšnīg kard ā pad xūb*, ud *hān kē nē kard ā nē kunišn*.
 10.38) *Barsom* ī *drōn* *hamāg* be *šōyišn* ud *hān* ī *yašt hān* and *gyāg kū hixrōmand*(*ih)³⁷⁹ be *rašid*. *Hān kē cāšnīg kard ā-š* be (....), ud *hān kē nē kard ā-š* ne *kunišn*.

373 MSS: *plsst'y* in Phl. script.

374 So *RivDd* 58. 33 (Williams 1990: I. 208).

375 HJ: *paiti*; TD: *plsstny* in Phl. script.

376 HJ om.

377 HJ: *paiti*; TD: *plsstny* in Phl. script.

378 TD: *YMWN'y*; HJ: *YMWN'y*.

379 HJ: *hsl'wmnd*.

- 10.34) At *frasasti* *ahurahe mazdā*¹⁷⁰ one should pass the *frasast* back over the *gōšūdāg*.¹⁷¹
 10.35) If the *drōn* is full of *gōšūdāg*, one should place the *frasast* on the middle part of the *drōn*.
 10.36) ¹⁷² At *ašaiia nō paiti*.¹⁷³ *jamiiāt*, ¹⁷³ the *rāspī* rises to his feet again and he should recite *x'arata narō*¹⁷⁴ at every *Yasna* ceremony.¹⁷⁵ There is one who says: "at every *mēzd* ceremony."¹⁷⁶
 10.37) ¹⁷⁷ When (they reach) *ašaiia nō paiti*.¹⁷⁸ *jamiiāt*, if unintentionally the *barsom* becomes ritually impure, and some *rāspīs* have made the tasting and others have not, let him wash the *barsom* and (re)arrange it.¹⁷⁸ If a *zōt* has made the tasting then (it is) good, if one has not done so, then he should not do it.
 10.38) ¹⁷⁹ The *barsom* for the *Drōn* ceremony should be washed entirely, and the one for the *yašt*¹⁸⁰ (should be washed) in those places where impurity¹⁸¹ has reached it. The one who has made the tasting nevertheless (*holds the *khūb*),¹⁸² and the one who has not made it should not do so.

170 Y. 8. 1.

171 The passage refers to the ritual of exchanging the places of the *frasast* and *drōn*. At the word *frasasti* in Y. 8. 1, the *zōt* lifts up the *frasast* before him in his right hand and bows three times, moving the *frasast* up and down, while reciting *ahurahe mazdā ahunahe vairiēhe*, *aršuxōahe vāxš*, and *daxmaiā vaṇ hiā āfritōiš uyrāi dāmōiš upamanāi*. Then, pronouncing the following word, *haomaheca*, he touches the *drōn* (with *gōšūdāg*) which is immediately before him on his left, with the *frasast*; then the *drōn* beyond the first one, with the word *maṭraheca*, and then the *frasast* with the *urwar* (i.e. fruits or vegetables; in modern Parsi practice, dates, raisins or grains of pomegranate), which is on his right, with the words *ašaonaēca zaraθuštrahe*, and finally with the words *ašaiia nō paiti*.¹⁷³ *jamiiāt*, he replaces the *drōn* on his left with the *frasast* on his right, and *vice versa*.

172 No corresponding passage appears to occur in the *RivDd*.

173 Y. 8. 1.

174 Y. 8. 2.

175 When the *Drōn* forms part of the *Yasna*, a *rāspī* is always present. If the *Drōn* is performed by a single priest as a separate ceremony, *x'arata narō* is not recited.

176 The word *mēzd* is used for a *Drōn* ceremony performed by more than one priest; on such occasions *x'arata narō* is recited by the *rāspī*.

177 Cf. *RivDd* 58. 48f (Williams 1990: I. 210).

178 Lit. "and it should be arranged".

179 Cf. *RivDd* 58. 48, 49, 50 (Williams 1990: I. 210).

180 The word *yašt* here refers to a *Yasna* ceremony. The reason for the stricter requirements in the case of a separate *Drōn* service is that the latter, being a short ceremony, should be carried out absolutely impeccably.

181 Or "filth"; cf. the use of the word *hixrōmandih* in Ch. 10. 41.

182 A guess, taking the missing word in the text to be *xūb*.

7. TRANSCRIPTION

10.39) Ka ³⁸⁰ ō aētām 'ā yātumanahe' ³⁸¹ mad u-š xwaršēd nē yašt estēd u-š ul ō pāy estišn u-š nāmō ahurāi be gōwišn u-š <pad> frōd nišēnišn u-š ³⁸² ašəm vohū 3 be gōwišn.

10.40) Pad harw 2 ō mar āyēd: pad ōy kas bawēd kē-š bārestān [[ēn frōdmānd ī kamist estēd]], ayāb pad *acāragihā ³⁸³ bawēd.

10.41) Ka-š drōn sar be kard barsom nē pad nigērišn apādyāb ³⁸⁴ be bawēd ā šāyēd. Ka hixrōmandih ³⁸⁵ be rasēd, ka-z nē pad nigērišn ā nē šāyēd. Gōgušnasp guft hād ka-š drōn sar be kard, barsom nē āmār. Ast kē ēdōn gōwēd hād cāšnig kardan kār ī pad barsom, pas guft bawēd kū nē šāyēd.

10.42) Ka-š sar kard ud barsom gyāg-ē be kāmēd ³⁸⁶ burdan ā-š harw tiš-ē abāg be... Ast kē ēdōn gōwēd ay ka apādyāb-ē cāšnig burd ³⁸⁷ ā šāyēd.

10.43) Ka-š drōn ³⁸⁸ sar kard ud tis az hān rasēd ī-š cāšnig kardan nē šāyēd, drōn pad drōnih nē šāyēd ud barsom ud drōn pad-iš nē hangārišn.

³⁸⁰ MSS: 'YK.

³⁸¹ TD: āiiātāmnahe; HJ: āiiātāmanahe.

³⁸² HJ: h'pš.

³⁸³ TD: 'dyw'lyhs. HJ: 'dw'lyhs. But cf. RivDd 58. 54 (Williams 1990: I. 210, 268).

³⁸⁴ HJ: 'py'p'.

³⁸⁵ TD: hsl'wmndyh; HJ: hsl'y'wmndyh.

³⁸⁶ MSS: YCBWHNyt'.

³⁸⁷ MSS: YBLWNtn'.

³⁸⁸ TD om.

TRANSLATION

10.39) ¹⁸³ If one has reached aētām ā yātumanahe¹⁸⁴ and has not performed the worship of the sun,¹⁸⁵ one should rise to one's feet and recite nāmō ahurāi¹⁸⁶ and (then) sit down and recite ašəm vohū (3).

10.40) In both cases it goes to one's account: whether (in the case of) that person who is patient about it (i.e. about the ritual) [(then) this shortcoming is the least], or if it is a case of helplessness.

10.41) ¹⁸⁷ If one has completed the consecration of the drōn¹⁸⁸ and the barsom unintentionally becomes ritually impure, it is permissible. When filth touches it, even if (it is done) unintentionally, it is not permissible. Gōgušnasp said: "if he has completed the Drōn service, then the barsom is of no account." There is one who says thus: "the barsom is essential for the ritual tasting,¹⁸⁹ therefore it has been said that it is not permissible."

10.42) ¹⁹⁰ If one has completed (the consecration of the drōn) and wishes to take the barsom away somewhere, then (*one must take away ?) ¹⁹¹ all the (other) implements with it. There is one who says thus: "if one who is ritually impure takes ¹⁹² away the cāšnig it is permissible."

10.43) ¹⁹³ When one has completed the consecration of the drōn and something comes from it of which one may not make a ritual tasting,¹⁹⁴ then the consecration of the drōn is invalid,¹⁹⁵ and the barsom and the drōn are not to be regarded as such.

¹⁸³ Cf. RivDd 58. 53 (Williams 1990: I. 210).

¹⁸⁴ Y. 8. 4, which is recited just before a.v. (3).

¹⁸⁵ I.e. has not recited the Xwaršēd and Mihr Niyāyišn (Ny. 1, 2).

¹⁸⁶ Ny. 1. 5; 2. 5. Before performing a ritual a priest should pray the Xwaršēd and Mihr Niyāyišn. If he has failed to do so, it is recommended that he should recite this passage, which serves as an act of homage to the sun, before reciting the final a.v. (3) which precede the ritual tasting.

¹⁸⁷ Cf. RivDd 58. 65 (Williams 1990: I. 212).

¹⁸⁸ It is clear from the latter part of this paragraph (and also from Ch. 10. 43, below), that the ritual tasting, which is made during the recitation of Y. 8 at the end of the ceremony (see Kotwal and Boyd 1991: 96), is regarded as being separate from the rite called drōn. This shows that Phl. drōn refers to the ritual of consecration only.

¹⁸⁹ Lit. "ritual tasting is an affair with the barsom".

¹⁹⁰ No corresponding passage appears to occur in the RivDd.

¹⁹¹ Part of the text is clearly omitted here.

¹⁹² Lit. "has taken".

¹⁹³ Cf. RivDd 58. 58f (Williams 1990: I. 212).

¹⁹⁴ The reference may be, for instance, to the contingency of an insect crawling out of the consecrated substances.

¹⁹⁵ Lit. "the drōn is not permissible as being a drōn".

10.44) Kirbag ī drōn ōh bawēd ka-š drōn sar kard. Ēn kū-š cand ³⁸⁹ be pādixšāy pādan tā cāšnīg kunēd? Ay āwarišn ud barišn. Ast kē 3 bār (*gōwēd. Ast kē) ēdōn gōwēd hād Wehšābuhr pad mēzd be mad u-š pas cāšnīg...

10.45) Ka dārūg-ē *ōh kāmēd ³⁹⁰ xwardan ud ka dārūg az hān kē pad xwardan mehmān ā-š pēš drōn frāz nihišn ud fradom cāšnīg az dārūg kunišn.

10.46) Abarag guft hād hān and cāšnīg cand az drōn kard; *ōh drōn nē yazihēd. ³⁹¹

10.47) Barsom az dašn stānišn ud pad hōy nihišn. Ēk cāstag [[ēk kardag]]: abrāstag ³⁹² nē dārišn ud nigūn nē dārišn; ēdōn frāz dārišn u-š bacag abar andar nihišn.

10.48) Ēn kū cand pad dast abāz estēd ³⁹³ ā šāyēd? (*Ast) kē gōwēd ā šāyēd <gōwēd>.

10.49) U-š xšnaoθra be gōwišn. Ka-š nē ranjagihā ā-š abestāg hamāg az pāy gōwišn, be xšnaoθra ud aməša spənta. Ka-z-iš ranjagihā ēn and az pāy gōwišn: bišāmrūd ud srišāmrūd, ud šnūman wizārišnih ud wāz-girišnih ud iθā āat ³⁹⁴ yazamaide kardag-ē. Ka-š ranjagihā-tar, ka hamāg nišinān ³⁹⁵ gōwēd ā-š nē tar-menišnihā.

389 HJ: wend.

390 MSS: YCBWHNyr'.

391 MSS: yz'yr'.

392 MSS: 'plystk'.

393 MSS: ystysr'.

394 MSS: āl.

395 TD: YCYBW'n'.

10.44) The virtue of the *Drōn* is achieved when one has completed the consecration of the *drōn*. (The question is) this: how long may one wait until one makes the ritual tasting? (The time it takes) to bring and take away. There is one who says: "three times (that time)." There is one who says thus: "Wehšābuhr came to a *mēzd* ¹⁹⁶ and then ... a ritual tasting." ¹⁹⁷

10.45) ¹⁹⁸ If one wishes to consume a medicinal substance ¹⁹⁹ and if the medicinal substance is one of those which are amenable to consumption, ²⁰⁰ then it should be placed in front of the *drōn* and a ritual tasting should be made of the medicinal substance first.

10.46) Abarag said: "as many tastings as he makes ²⁰¹ of the *drōn*; but this still does not constitute consecration of the *drōn*." ²⁰²

10.47) ²⁰³ One should take the *barsom* from the right (hand) and place it in the left. One teaching [[one section]] (states): ²⁰⁴ "one should not hold it raised nor hold it upside-down; one should hold it forwards thus, and extend one's fingers ²⁰⁵ over it."

10.48) (The question is) this: is it permissible so long as one holds it in one's hand? ²⁰⁶ There is one who says thus: "it is permissible".

10.49) And one should recite *xšnaoθra*. ²⁰⁷ If it is not troublesome, one should recite the entire Avestan text standing up, except for *xšnaoθra* and *aməša spənta*. ²⁰⁸ Even if it is troublesome, one should recite the following standing up: the passages to be recited twice, those to be recited three times, the recitation of the

¹⁹⁶ I.e. a congregational meal in which both priests and laity ritually partake of the consecrated *drōn*. See latterly Williams 1990: II. 251.

¹⁹⁷ Part of the text is missing.

¹⁹⁸ Cf. *RivDd* 58. 51f (Williams 1990: I. 210).

¹⁹⁹ From the statement that this medicine is to be placed in front of, rather than on, the *drōn*, one might perhaps infer that a liquid substance is meant, but cf. the parallel *RivDd* text, which has "it should be put upon the *drōn*" (Williams 1990: II. 100). The passage may refer to a practice of consecrating medicines in order to enhance their efficacy.

²⁰⁰ Cf. the *RivDd* text, which has *az hān ī pad xwarišn mehmānihā*.

²⁰¹ Lit. "made", but cf. the parallel *RivDd* text, which has a present tense.

²⁰² Lit. "the *drōn* is not celebrated thus".

²⁰³ Cf. *RivDd* 58. 26f (Williams 1990: I. 206).

²⁰⁴ Cf. above, Ch. 10. 14.

²⁰⁵ Pace Williams (1990: II. 97, 253). On the *bacag* as a measure of length see Henning 1977: 101.

²⁰⁶ I.e. if one fails to observe the directions stated in Ch. 10. 47?

²⁰⁷ The opening word of the separate *Drōn* service, as opposed to Y. 3 as recited as part of the *Yasna*, see Anklesaria 1883: 10.

²⁰⁸ This is because one has to make the ritual tasting after completing the text beginning with the words *aməša spənta*.

10.50) U-š pad *x'arəθəm miiāzdəm* fradom harw tis-ē be nigērišn; pad *hauruuata amərətāta*³⁹⁶ drōn ud frasast, pad *gāuš hudā*³⁹⁷ gōšūdāg, pad *āpe* may, pad *uruuara* hān ham i *hauruuata amərətāta*,³⁹⁸ ast kē tarrag ud mēwag³⁹⁹ gōwēd; pad *aēsma*⁴⁰⁰ *baoiđi* ēsm ud bōy, u-š pad *x'arəθəm miiāzdəm*⁴⁰¹ kē šnūman wizārišnih ō pēš estēd jud az⁴⁰² frasast ud abzār i frasast harw tis nigērišn; pad *ima*⁴⁰³ *humatāca*⁴⁰⁴ *hūxtāca*⁴⁰⁵ pad *āsāyišn⁴⁰⁶ harw tis-ē be nigērišn; pad *iθā* harw tis-ē pad xwarišn mehmān be nigērišn, pas ka nihuft estēd ā-š weh.

10.51) Ast⁴⁰⁷ kē ēdōn gōwēd ay hād *āsāyišn⁴⁰⁸ ast, be nigērišn ayāb pad wāzag gumānig bawēd ayāb⁴⁰⁹ tis-ē *ō drōn rasid i-š ōh kāmēd yaštan; ka (*az) wacast drahnāy be šawēd ā-š drōn bun abāz kunišn.

396 HJ: *amərətātā*.

397 HJ: *gudā*.

398 HJ: *amərətātā*.

399 MSS: *mswk'*.

400 MSS: *aēsma*.

401 TD: *miiāzdəm*; HJ: *miiāzdim*.

402 MSS: *MNW*.

403 MSS: *ama*.

404 TD: *humatācā*.

405 TD: *hūxtācā*.

406 TD: '*s'dšn*'; HJ: '*s'sn*'.

407 HJ: '*ytwn*'.

408 MSS: '*s'sn*'; HJ adds '*y*'.

409 HJ adds *MN*.

šnūman(s), the taking of the *bāj*, and a section of *iθā āaṭ yazamaide*.²⁰⁹ If is still more troublesome, then it is not disrespectful for one to recite the whole while sitting down.

10.50) And at *x'arəθəm miiāzdəm*²¹⁰ one should first gaze at everything; at *hauruuata amərətāta* (one should gaze at) the *drōn* and *frasast*; at *gāuš hudā* at the *gōšūdāg*; at *āpe* at the wine; at *uruuara* (it is) the same as at *hauruuata amərətāta*, there is one who says: "(at) the vegetables and fruits"; at *aēsma baoiđi* at the firewood and incense; and at *x'arəθəm miiāzdəm* he who is about to recite the *šnūman(s)* should gaze at all things except the *frasast* and the implements of the *frasast*; at *ima humatāca hūxtāca*²¹¹ he should gaze in an unhurried manner²¹² at all things; at *iθā*²¹³ he should gaze at all the things which are amenable to consumption; afterwards it is better if they are covered.

10.51) ²¹⁴ There is one who says thus: "(when) there is (a moment of) rest, he should observe whether there is any doubt concerning the recitation, or if anything has been added²¹⁵ to the *drōn* which he still wishes to consecrate; if (the omitted text) amounts to more than²¹⁶ the length of a verse, he should perform the consecration of the *drōn* again from the beginning.

209 This refers to the separate *Drōn* service. For the directions for the *Drōn* as celebrated as part of the *Yasna*, which are similar but contain two additional items, see TD 58r. 3-6; HJ: 84r.5-8.

210 I.e. the equivalent of Y. 3. 1 as recited in the *Drōn* service, see Anklesaria 1883: 11. Y. 3. 1 includes the words: *x'arəθəm miiāzdəm āiiese yešti hauruuata amərətāscā gāuš hudā*. The words *āpe* and *uruuara* are not mentioned in this precise form in the extant *Yasna* liturgy, but cf. Y. 3. 3: *āpəm haomiiām āiiese yešti ... uruuaram hađānaēpatām ... āiiese yešti*; nor are the words *aēsma baoiđi* recited together there, but cf. Y. 3. 2: *aēsma āiiese yešti baoiđi*.

211 Y. 4. 1.

212 Dhabhar (1949: Glossary, 23-4) links this word with his postulated **āsišn*, "sacred implements, ritual table". However, the word is poorly attested, and Dhabhar's proposed etymology is unconvincing. Moreover, if the reading were correct one would expect *harw tis-ē pad *āsišn*, rather than *pad *āsišn harw tis-ē* in the present passage, while in the next paragraph such a reading would not appear to yield any intelligible sense at all. As Dhabhar (*ibid*) points out, two similar passages have *xūb* where *pad *āsāyišn* occurs here, which suggests that the phrase refers to the manner of gazing, rather than to a place. Williams (1990: I.209, Ch. 58. 34) emends to **ajgahāni* ("indolence").

213 Y. 5. 1; the beginning of this passage is often recited as a lesser *bāj* before meals. See also below, Ch. 10. 56.

214 Cf. *RivDd* 58. 34f (Williams 1990: I. 208).

215 Lit. "arrived".

216 The MSS omit **az*, but note the contrast between this passage and the next, and also the use of *be* here, while it is absent in Ch. 10. 52.

- 10.52) Ka wacast drahnāy šawēd u-š abāz gōwēd wacast drahnāy. Yatāhūwēryō ⁴¹⁰ pad *gōwišn [[tā ⁴¹¹ šnūman]] harw ul pāy estēd.
- 10.53) U-š ēn kū-š cāšnig az ⁴¹² cē pēš kunišn, ā-m nē rōšn. Pēš az drōn ud gōšudāg, pas az frasast ud gōšudāg ud pas az may. Ast kē ēdōn gōwēd hād cē az harw cē kunēd ā šāyēd. Ast kē ēdōn gōwēd ay ka harw 3 pad ēk bār kunēd ā šāyēd.
- 10.54) Ka zōt az anī-z tis cāšnig pēš kunēd kū az drōn, ayāb anī-z kas az drōn cāšnig pēš kunēd kū zōt, ⁴¹³ ayāb nōišt hiš barōišt upa karšəm ⁴¹⁴ kard ayāb-iš pāy az-abar abāz nihēd [[<ayāb-iš ⁴¹⁵> andar sūrāg-ē abāz nihišn]], ayāb-iš sar ō abāxtar rōn kard, ēn hamāg nē xūbih.
- 10.55) Gōguš(n)asp ⁴¹⁶ guft ēn 3 nē šāyēd, ka zōt az anī-z tis cāšnig pēš kunēd kū az drōn, ayāb anī-z kas az drōn cāšnig pēš kunēd kū zōt, (*ayāb-iš) nōišt hiš barōišt upa karšəm ⁴¹⁷ kard.
- 10.56) Ēn 3 ud 4 ašəm vohū *anēraxt ⁴¹⁸ cāšt estēd. Zōt ka iθā, ašəm vohū gōwēd ā (*nē) šāyēd. Ka ašəm, iθā gōwēd ā nē šāyēd. Rāspigān pēš ud pas.

⁴¹⁰ TD: yī'hw'kylywk'; HJ: yī'hwk'wylywk'.

⁴¹¹ MSS: y'n'nd. Cf. RivDd 58. 35 (Williams 1990: I. 209).

⁴¹² So HJ; TD om.

⁴¹³ TD: 'wt'.

⁴¹⁴ MSS: kašəm.

⁴¹⁵ TD om.

⁴¹⁶ TD: gwgwšnsp'; HJ: gwgwšp'.

⁴¹⁷ MSS: kašəm.

⁴¹⁸ MSS: 'n'ylyt'.

- 10.52) If it amounts to the length of a verse, he should recite it then ²¹⁷ for the length of a verse. For the recitation of y.a.v. ²¹⁸ [[that is, for the šnūman(s)]] he should stand up."
- 10.53) ²¹⁹ And as to this (question), what one should ritually taste first, it is not clear to me. First the drōn and gōšudāg, and then the frasast and gōšudāg, and then the wine. There is one who says thus: "it is permissible whatever he tastes first." There is one who says thus: "if he tastes all three at the same time, it is permissible."
- 10.54) If the zōt ritually tastes something else before the drōn, or if another person makes a ritual tasting before the zōt, or (if) he has committed (an offence against) let him not carry them across the furrow, ²²⁰ or (if) he puts his foot back over it [[putting it back on the hollow (of the furrow)]] or if he has turned his head towards the north, all these things are not good.
- 10.55) Gōguš(n)asp said: "these three are not permissible: when the zōt ritually tastes something else before the drōn, or when someone else makes the tasting before the zōt, or when he has committed (an offence against) let him not carry them across the furrow."
- 10.56) ²²¹ These three and four a.v. ²²² are taught without dissension. ²²³ If the zōt recites iθā ²²⁴ (followed by) a.v. it is not (?) ²²⁵ permiss-

²¹⁷ Lit. "again".

²¹⁸ The reference is probably to the y.a.v. (2) recited in Y. 7. 25, immediately after the Pāzand šnūman, see Anklesaria 1883: 50-1.

²¹⁹ Cf. RivDd 58. 62f (Williams 1990: I. 212).

²²⁰ A line from a non-extant Avestan text, which apparently stated that priests should not make the ritual tasting outside the enclosure (pāvi) in which they perform the ritual. On the question of putting one's foot outside the enclosure see Russell 1987: 277-8, n. 35.

²²¹ Cf. RivDd 58. 55f (Williams 1990: I. 210).

²²² The reference is to a.v. (3) recited at the end of the consecration of the drōn before the ritual tasting, and to a.v. (4) recited at the beginning of the formula for leaving the bāj.

²²³ The expression anēraxt...cāšt estēd is found correctly written in TD 60r.13; HJ 87v.10.

²²⁴ Y. 5. 1, followed by a.v. (3), is recited at the end of the Drōn ceremony. In modern Parsi practice iθā here should be recited by the rāspīs, who join the zōt in the service at the beginning of Y. 7, after an exchange of bāj. On a shared Drōn service see Boyce and Kotwal 1971: 67-8.

²²⁵ Dastur Kotwal points out that a negative must be inserted here, since it would be impossible for the zōt to repeat Y. 5. 1, which he has already recited as part of the liturgy of the Drōn, whereas a rāspī may recite the passage as a bāj before making cāšni.

- 10.57) Hān ī 4 *ašəm vohū*, 4 ud nēm gōwēd ā nē šāyēd. Ast kē pēš ud pas gōwēd.
 10.58) 'vasasca ud aməša' ⁴¹⁹ ka nē pad nigērišn, ud ka 2 bār abāz gōwēd ā (*nē) šāyēd. Abārig abestāg wacast drahnāy 'ā nē šāyēd.' ⁴²⁰
 10.59) 'Ast kē ēdōn gōwēd' ⁴²¹ hād ka gāh-ē rōz mähigān ud ardā-fraward ⁴²² gōwēd hān ī abārig, ka ēk nē pad nigērišn be gōwēd ā šāyēd. Sōšāns guft hād ka-z *ahurahe mazdā* gōwēd šāyēd.]

CHAPTER 11 (29)

[TD 34r.7-14; HJ 49v.6-50r.1]

- 11.1) *yōi* **aēte* ⁴²³ *maiθīianam* *parō* *x'arətōi*t **gāθā* ⁴²⁴ *nōi*t
 **srāuuaiiei*nti, ⁴²⁵
 awēšān kē az may xwarišnih be gāhān nē srāyēnd [may
 **xwarēnd* ⁴²⁶ mast be bawēnd ud gāhāmbār nē yazēnd],
 11.2) **paoiriia* ⁴²⁷ **varšta* ⁴²⁸ *aēšam* **šīiaoθanəm* ⁴²⁹ *aciθōirištəm*.
 pad fradom warzišn awēšān kunišn **atōzišn* ⁴³⁰ [**kū* ⁴³¹
 margarzān; ā be kunēnd [[**abāz* ⁴³²]] u-šān ō bun nēst.]

⁴¹⁹ TD: *wsycaməša*; HJ: *wsscāməša*.

⁴²⁰ TD om.

⁴²¹ TD om.

⁴²² MSS: 'lr'y plwt'.

⁴²³ TD: *aētāe*; HJ: *aētāē*.

⁴²⁴ MSS: *pāθā*.

⁴²⁵ MSS: *srāuuaiieiti*.

⁴²⁶ MSS: 'ŠTNHd.

⁴²⁷ MSS: *paoiθiia*.

⁴²⁸ TD: *varisši*.

⁴²⁹ MSS: *šīiaoθanəmca*.

⁴³⁰ TD: 'tcšn'; HJ: 'ywwcšn'.

⁴³¹ MSS: 'MT.

⁴³² MSS: 'pš.

ible. If he recites *a.v.* (followed by) *iθā* ²²⁶ it is not permissible, (for) the *rāspīs*' (recitation becomes) mixed up.

- 10.57) If (instead of) four *a.v.* he recites four and a half, it is not permissible. There is one who calls it "mixed up".
 10.58) If he inadvertently (recites) *vasasca* ²²⁷ (followed by) *aməša*, ²²⁸ or repeats the text twice, it is not (?) ²²⁹ permissible. (In case of mistakes in) the rest of the Avesta for the length of a verse, it is not permissible.
 10.59) ²³⁰ There is one who says thus: "if for a *gāh*, the day, the month, and (the *šnūman*) of *Ardā-fraward*, one recites another, if one recites it once, unintentionally, it is permissible." Sōšāns said: "even if he (only) recites *ahurahe mazdā*, ²³¹ it is permissible."

CHAPTER 11: ALCOHOL AND RELIGIOUS OBLIGATIONS (1)

- 11.1) *Those who do not recite the Gāthās because of consumption of alcoholic beverages,*
Those who do not recite the Gāthās because of drinking wine [they drink wine, become drunk and do not celebrate the Gāhāmbār], ²³²
 11.2) *(even) when committed for the first time, their act cannot be atoned for.*
at the first act their action cannot be atoned for [i.e. (they are) in a state of mortal sin; so (when) they perform (the recitation) [[again]], it does not go to their account. ^{233]}

²²⁶ Williams (1990: II. 100) translates, "*iθā* instead of *ašəm*," and "*ašəm* instead of *iθā*" respectively. See, however, Ch.10. 58, below, where there can be no doubt about the translation "followed by" in a similar passage.

²²⁷ Y. 8. 5.

²²⁸ Y. 8. 3-4.

²²⁹ Here again a negative should probably be added, *vasasca* being the final 'paragraph' recited by the *zōt* before making *cāšnī*. In Dastur Kotwal's opinion it cannot be permissible for a *zōt* to recite the earlier passage at this stage.

²³⁰ Cf. *RivDd* 58. 66 (Williams 1990: I. 214).

²³¹ The beginning of the *šnūman* of *Ardā-fraward*.

²³² The passage may refer to the last *Gāhāmbār*, which is celebrated during the five *Gāthā* days; at this time believers are expected to recite the *Gāthās*. According to the *Āfrinagān ī Gāhāmbār*, failure to perform the sixth *Gāhāmbār* is a mortal sin (see Dhabhar 1963: 306 with n. 8).

²³³ The implication appears to be that, since they have already committed the gravest possible sin by the first offence, a repetition makes no difference.

CHAPTER 12 (30)

[TD 34r.15-35r.2; HJ 50r.1-50v.12]

- 12.1) *taṭ x'arəñō bāḏa asti*:
Hān-iz xwarišn ast [kū *ōh [[agar ēdōn ⁴³³]], xwardan]:
- 12.2) *dahmō huram x'araiti maḏō aspiia* ⁴³⁴ *paiiaḡhō*,
ka dahm hur xwarēd, may ī han-iz asp pēm,
- 12.3) *dāitiia* ⁴³⁵ **draonā* ⁴³⁶ *x'arō *maḏaite*, ⁴³⁷
dādihā sūr xwarēd [pad paymān dādihā sūr xwarēd xwēškārihā] az-
iṣ mayēnēd, ⁴³⁸
- 12.4) *nōiṭ gāḡanām asruiti āstriieiti*.
nē gāhān pad asrāyišnih (*āstārēd) [kū ka gāhāmbār nē yazēd
wināhgār nē bawēd].
- 12.5) **frāiā* ⁴³⁹ **draonā* ⁴⁴⁰ *x'arō maḏaite*,
Frahist sūr xwarēd [apaymān frahist frahist sūr xwarēd
axwēškārihā ⁴⁴¹] az-iṣ mayēnēd, ⁴⁴²
- 12.6) **gāḡanām* ⁴⁴³ *asruiti (*āstriieiti)*.
hān ī gāhān pad asrāyišnih ⁴⁴⁴ āstārēd ⁴⁴⁵ [kū ka gāhāmbār yazēm
wināhgār ōh bawēd].
- 12.7) Sōšāns guft hād 3 *abismag ī xwarišnih xwarēd ud 3 *abismag ī
*abzāyišnig, ⁴⁴⁶ andak-ē abāz kāhišn.
Kay-Ādur-bōzēd guft ay hād ⁴⁴⁷ 2 *abismag xwarēd ud andak-ē
*ōh ō abzāyišn andak-ē andak-ē abāz *kāhišn. ⁴⁴⁸
Gōguš(n)asp ⁴⁴⁹ guft hād purr xwarišn purr abzāyišn.]

433 TD: 'YT'.

434 TD: *aspiia*.435 TD: *dāitiia*.436 MSS: *darōnā*.437 TD: *maḏō xaraiti*; HJ: *maḏō x'araiti*.438 MSS: *m'dnyr'*.439 MSS: *frāiā*.440 TD: *draonō*; HJ: *draonā*.441 TD: *'xwysk'lyh*; HJ: *'xwysk'lyh*.442 MSS: *m'dnnyr'*.443 MSS: *nāgāḡanām*.444 TD: *sl'dšn'yh*.445 MSS: *'slyr'*.446 MSS: *'pz'dšnyh*.447 MSS: *XWH*.448 TD: *kwnšn*; HJ: *khšn*.449 TD: *gwgwšnsp*; HJ: *gwgwd'sp*.

CHAPTER 12: ALCOHOL AND RELIGIOUS OBLIGATIONS (2)

- 12.1) *This is truly nourishment*:
This is indeed food [i.e. thus [[in that case]], (it is) 'eating']:
- 12.2) *(if) a pious man drinks koumiss, the wine of the mare's milk,*
when a pious man drinks koumiss, the wine of the mare's ²³⁴ milk,
- 12.3) *(and) becomes intoxicated when consuming a lawful quantity,* ²³⁵
(when) he eats his meal lawfully [he eats his meal lawfully, in
moderation, in accordance with the proper function], and becomes
intoxicated by it,
- 12.4) *(then) he does not sin by failing to recite the Gāthās.*
he does not sin by failing to recite the *Gāthās* ²³⁶ [i.e. he does not
become a sinner if he fails to celebrate the *Gāhāmbār*.]
- 12.5) *(If) he becomes intoxicated when consuming an excessive*
quantity,
(If) he eats an excessive meal [he eats his meal immoderately, truly
excessively, ²³⁷ not in accordance with the proper function], and
becomes intoxicated by it,
- 12.6) *(then he sins) by failing to recite the Gāthās.*
he sins by failing to recite the *Gāthās* [i.e. if he intended to celebrate
the *Gāhāmbār*, ²³⁸ he becomes a sinner.
- 12.7) Sōšāns said: "(if) he drinks three draughts ²³⁹ to go with (his)
food, and an additional three draughts, he should cut down a little."
Kay-Ādur-bōzēd said: "(if) he drinks two draughts and a still a little
in addition, he should cut down just a bit."
Gōguš(n)asp said: "full consumption (is) full excess." ²⁴⁰

234 The particle *-iz* in *hān-iz* seems untranslatable here.

235 Lit. "portion".

236 The reference is to the *Vispered* of the *Gāhāmbār*, which includes the recitation of the *Gāthās*.237 It is possible that the second *frahist* here is to be deleted, but the repetition may be intended to indicate the measure of the excess.238 Lit. "that when I shall celebrate the *Gāhāmbār*." In view of the parallel with Ch. 12. 4, one could emend the text to *kū ka gāhāmbār nē yazēd*. However, the version given here is supported by both MSS, and the 1st sg. *yazēm* (lit. "I shall celebrate") may indicate intent.239 For this translation of *'pysmk'* cf. ManMP *'smg 'smg*, "by gulps" (Henning 1940: 23).

240 The statement is somewhat cryptic, the interpretation depending largely on one's understanding of the verbal nouns. A translation "one should eat fully, and add (drink) freely" would theoretically be possible, but seems unlikely.

CHAPTER 13 (31)

[TD 35r.2-37r.2; HJ 50v.12-53v.10]

- 13.1) *yō biš. *hastrəm*⁴⁵⁰ *srāuuaiieiti ratufriiō*.
Awēšān *kē⁴⁵¹ [gāhān ī pad *hanjaman⁴⁵²] *srāyēnd* pad 2
gundih [ast kē ēdōn gōwēd ay hād az kust-ē ka⁴⁵³ 2 *wēš⁴⁵⁴]
radihā.
- 13.2) *θriš. hastrəm*⁴⁵⁵ *srāuuaiieinti* [**aratufriiō*].
Pad 3⁴⁵⁶ *gund* (**srāyēnd*) [ast kē ēdōn gōwēd ay hād kust-ē ka
3⁴⁵⁷ wēš] aradihā.
- 13.3) *cuuat nitəməm hastrəm aṇhat* **ratufritōe*⁴⁵⁸? *θriš*.
Ciyōn nidom hanjaman ast pad rad-franāmišnih [pad gāh ī
baxt⁴⁵⁹? 3⁴⁶⁰ [mard.
- 13.4) Ēn az abestāg paydāg. Gāh-ē pad wīsparad ī dwāzdah-hōmāst⁴⁶¹
ud ratwō-berezad⁴⁶² ud ardā-fraward⁴⁶³ **bawēd*. Ast kē ēdōn
gōwēd ay *ēwāz-ē⁴⁶⁴ pad wīsparad ī ardā-fraward **bawēd*.⁴⁶⁵

⁴⁵⁰ MSS: *hastarəm*.

⁴⁵¹ MSS: 'YK.

⁴⁵² MSS: *hncmšn*'.

⁴⁵³ So HJ; TD om.

⁴⁵⁴ MSS: 'pndš.

⁴⁵⁵ HJ: *hastarəm*.

⁴⁵⁶ MSS: ''.

⁴⁵⁷ MSS: ''.

⁴⁵⁸ MSS: *ratufriiōe*.

⁴⁵⁹ HJ: *XLKWNtn*'.

⁴⁶⁰ MSS: ''.

⁴⁶¹ HJ: *dw'cdhwm'spt*'.

⁴⁶² HJ: *ltpwblyt*'.

⁴⁶³ MSS: 'lt'ylwlt'.

⁴⁶⁴ MSS: 'ywp'y.

⁴⁶⁵ MSS: *YXWWN*.

CHAPTER 13: GATHA RECITATIONS IN VARIOUS RITUALS

- 13.1) *He who recites in two groups*²⁴¹ *satisfies the Ratus*.
Those who recite [the *Gāthā* recitations in the community]²⁴² in
two groups [there is one who says thus: "when there are two more
on one side"],²⁴³ (act) in an authorised manner.
- 13.2) *(If) they recite in three groups* (**they do not satisfy the Ratus*).
(If) they recite in three groups [there is one who says thus: "when
there are three more on one side"],²⁴⁴ (they act) in an unauthorised
manner.
- 13.3) *What is the smallest*²⁴⁵ *group to satisfy the Ratus? Three*.
What²⁴⁶ is the smallest assembly for the occasion for extolling the
Ratus²⁴⁷ [for a *Gāthā* recitation that has been provided]²⁴⁸?
Three [priests].
- 13.4) This is evident from the Avesta. (It refers to) *Gāthā*-recitations in
the *Vispered*²⁴⁹ of the *Dwāzdah-Hōmāst*,²⁵⁰ of the
Raθβō.Bərəzat (service),²⁵¹ and of *Ardā-Fraward*.²⁵² There is
one who says thus: "(it refers) only to the *Vispered* of *Ardā*-
Fraward."

²⁴¹ Bartholomae (1904: 967) translated "in groups of two". He realised, however, that this interpretation appears to be contradicted by Ch. 13. 3, which led him to emend the wording of Ch. 13. 1, 2 (Bartholomae 1904: 1794-5, s.v. *hastra*-). It seems more likely that the word *biš.hastrəm* refers to number of groups of celebrant priests, an interpretation which is supported by the Phl. translation. A usual number of such groups appears to have been two, cf. Ch. 13. 5, below.

²⁴² I.e. the *Gāhāmbār*.

²⁴³ It would seem that this commentator was referring to numbers of priests over and above the six mentioned in Ch. 13. 5, *q.v.*

²⁴⁴ See previous note.

²⁴⁵ Lit. "lowest".

²⁴⁶ Lit. "how".

²⁴⁷ I.e. the *Gāhāmbār*, see Phl. Glossary.

²⁴⁸ Since the *Gāhāmbār* services were central to Zoroastrian communal life until modern times, the term *baxt*, "apportioned, distributed", may well mean "endowed" in this context.

²⁴⁹ The high liturgy of this name is now performed in India during the *Gāhāmbār*, *Nāwar* and *Gētī-Kharid* ceremonies (on which see Modi 1922). The present text indicates that, in the past, it also formed part of a ceremony called *Ardā-Fraward*, which may have been performed in honour of a dead person (cf. the modern *Fraward-diyān* ceremony, on which see Modi 1922: 478-9); a reference to the *Vispered* of the *Ardā-Fraward* occurs in MS K7 (87v.8, 97v. 7-8, see Christensen 1944).

²⁵⁰ On the *Dwāzdah-Hōmāst* see West 1880: 212-3; Kotwal 1969: 149; Williams 1990: II. 140.

²⁵¹ I.e. the liturgy for the *Gāhāmbār*s, whose opening *šnūman* begins with these words. See Kotwal 1969: 166-7.

²⁵² On this service see below, n. 289.

Pad xānag *yazdānīgān pad ĕk-hōmāst ō sar baxšēnd; ka hayyār 6 mard ⁴⁶⁶ ā nē baxšīšn.

- 13.5) Ka hayyār 6 mard ⁴⁶⁷ ast, zōt *hāwanān ⁴⁶⁸ ud frabartār az kust-ē, ātarwaxš ābard ud srōšāwarz az kustag-ē. Ka 2 wēš ā šāyēd; ka 3 wēš ā nē šāyēd. Ka az kustag ⁴⁶⁹ ĕk-ē wēš, hān xūbtar ka az kustag ⁴⁷⁰ i zōtān.
- 13.6) Ka hayyār bowandag mad estēd ud az bunih hān 4 yatāhūwēryō nē *srāyēnēd ⁴⁷¹ ā-š pas nē srāyīšn. Ka pas āyēd, harw gyāg kū āyēd, wāz frāz girēd be srāyēd be šawēd ā šāyēd.
- 13.7) Ka 4 *yatāhūwēryō ⁴⁷² srāyēnēd ud gāh i andar *grift estēd srāyēd pēš, pēš-iz šāyēd pas-iz šāyēd. Andarag hištān nē šāyēd.

⁴⁶⁶ TD: BR'.

⁴⁶⁷ TD: BR'.

⁴⁶⁸ MSS: h'w'n.

⁴⁶⁹ HJ: kstk'.

⁴⁷⁰ HJ: kstk'.

⁴⁷¹ MSS: sl'yynd.

⁴⁷² MSS: yr'hhkwlywk'.

The religious gifts ²⁵³ for the *Ēk-Hōmāst* ²⁵⁴ are distributed at home to the individual (priests); if there are six celebrants ²⁵⁵ then it should not be distributed (in this way).²⁵⁶

- 13.5) If the number of celebrants is six,²⁵⁷ the *zōt*, *hāwanān* and *frabartār* are on one side, the *ātarwaxš*, *ābard* and *srōšāwarz* on the other. If there are two more it is permissible;²⁵⁸ if there are three more it is not permissible.²⁵⁹ If there is one more on one side, then it is better (if he is) on the side of the *zōts*.²⁶⁰
- 13.6) If a celebrant has been present for the entire service ²⁶¹ and does not recite ²⁶² y.a.v. (4) in the beginning,²⁶³ then he should not recite them later. If one comes late, it is permissible for him to take the *bāj* ²⁶⁴ at whatever point he comes in, recite, and leave.
- 13.7) If (coming late) he recites y.a.v. (4) and then first recites the *Gāthā* which has been begun (by the others), it is permissible either to recite that first or later on.²⁶⁵ It is not permissible to omit text in between.

²⁵³ For this interpretation of the word *yazdānīgān cf. the word *šāhīgān* in *Dd* 0. 15, which apparently means "money due to the king, taxes"; see Kreyenbroek, 'The Introduction to the *Dādestān i Dēnīg*' (forthcoming), n. 51.

²⁵⁴ The *Nērangestān* refers to four different *Hōmāst* services: *Ēk-Hōmāst*, *Dō-Hōmāst*, *Dah-Hōmāst*, and *Dwāzdah-Hōmāst*. The *Vispered Sāda* of Ms K7 (Christensen 1944) contains a description of the liturgy and ritual of the *Dō-Hōmāst*, see the colophon on fol. 107v.6.

²⁵⁵ The enumeration of "hayyār" in the following paragraph shows that the word refers to both *zōi* and *rāspīs*.

²⁵⁶ When many priests participate the whole sum is presumably to be paid to the 'director' of the service, see Kreyenbroek 1987b.

²⁵⁷ Lit. "when the helpers are six men".

²⁵⁸ Note that two priestly titles which occur elsewhere in the *Ner.* are omitted here, viz *āsnadār* and *radwiškār* (see Kotwal and Boyd 1980: 104v.2-106r.10).

²⁵⁹ The maximum number of celebrants is therefore eight, as specified in the *Ner.* passage cited in the previous note.

²⁶⁰ Sic (plural).

²⁶¹ Lit. "has come complete".

²⁶² Here and in the following paragraph a verb *srāyēnidan* is used, apparently as a synonym of *srūdan*.

²⁶³ Here the reference seems to be to the y.a.v. (4) which form part of the introductory formulae of the *Gāthās* (Y. 27. 13). Y.a.v. (4) are also recited for the *Visp.* of the *Gāhāmbār*, see Kotwal 1969: 78, 110 n. 3.

²⁶⁴ I.e. the *bāj* preceding y.a.v. (4).

²⁶⁵ The meaning of the passage seems to be that the newcomer may join his colleagues in reciting the *Gāthā* they have reached, or start from the beginning.

- 13.8) Andarag hištan hân bawēd ka ahunwad gāh, uštwad gāh nē srāyēd, pas spendōmad ⁴⁷³ gāh srāyēd.
- 13.9) Andar grift be ka be srāyēd tā nē šāyēd, be *ahunwad ⁴⁷⁴ gāh ⁴⁷⁵ cē hân ka 3 hād srāyēd ā šāyēd.
- 13.10) Ka gāhān hamāg be srāyēd, harw cē gāhānig bawēd ā-š be ⁴⁷⁶ <srāyēd> srāyišn, ēn ciyōn *isaṭ ⁴⁷⁷ vāstrahe zaraθuštrōiš nēmō.
- 13.11) Ka gāhān hamāg be srāyēd ā-š pad wīsparad hōm pad vīspā *gaēθā huniṣn ayāb pad gāhān i ušt. ⁴⁷⁸
 Pad dwāzdah-hōmāst pad 6 fragard jud az kard bun.
 Pad ēk-hōmāst pad kardag i mad estēd tā ō tā vā uruuātā ⁴⁷⁹ hād. ⁴⁸⁰ Ud agar hân ⁴⁸¹ be hilēnd ast kē tā hân gāhān estišn kirbag nē kard estēd <kē> gōwēd [[ay hân and *gōwēnd ⁴⁸²]].

⁴⁷³ HJ: *spynmt*.

⁴⁷⁴ MSS: *'ynpt*.

⁴⁷⁵ TD om.

⁴⁷⁶ TD repeats.

⁴⁷⁷ MSS: *saṭ*.

⁴⁷⁸ HJ: *w'wšt*.

⁴⁷⁹ MSS: *t'wlt* in Phl. script.

⁴⁸⁰ TD: *wh't*.

⁴⁸¹ HJ: *yk*.

⁴⁸² MSS: *YMLLWNyt*.

- 13.8) 'Omitting text in between' is when (one recites) the *Ahunwad Gāh*, fails to recite the *Uštwad Gāh*, and then recites the *Spendōmad Gāh*.²⁶⁶
- 13.9) It is absolutely necessary to finish (the text that) one has begun,²⁶⁷ except in the case of the *Ahunwad Gāh*, for there it is permissible to recite three Chapters (only).²⁶⁸
- 13.10) When one recites all the *Gāthās* then one should recite all that belongs to the *Gāthās*, such as *isaṭ vāstrahe zaraθuštrōiš nēmō*.²⁶⁹
- 13.11) When one recites all the *Gāthās* then one should press the *haoma* ²⁷⁰ at *vīspā gaēθā*,²⁷¹ or during the *Uštawuaiti Gāthā*.²⁷² For the *Dwāzdah-Hōmāst*, during (any of) the six *Fragards* except at the beginning of the service.
 For the *Ēk-Hōmāst*, when they have reached the Chapter of *tā vā uruuātā*.²⁷³ If they omit that,²⁷⁴ there is one who says: "that stopping of the *Gāthā* recitation has not brought merit" [[that is to say, several people say that]].

²⁶⁶ The *Ahunauaiti Gāthā* comprises Y. 28-34; the *Uštawuaiti Gāthā*, Y. 43-46; the *Spəntāmānīu Gāthā*, Y. 47-50; the *Vohuxšathra Gāthā*, Y. 51; the *Vahištōišti Gāthā*, Y. 53. See also *Visp.* 1. 5-7.

²⁶⁷ Lit. "what is taken up, except when he recites fully, indeed it is not permissible".

²⁶⁸ The reference is to Y. 28, 29, 30, the first three *Hās* of the *Ahunauaiti Gāthā* (see above, n. 266). In *Visp.* 13, which follows the recitation of these Chapters in the *Vispered* ceremony, these *Hās* are referred to as *tišrō paoiriō*, "the first three".

²⁶⁹ I.e. "homage to Isat-Vāstra (the son) of Zarathustra". This appears to be a reference to a special feature of the *Dō-Hōmāst* ritual, viz paying homage to this Saošyant, who will preside over the assembly of the blessed at the Renovation, during the second recitation of Y. 54 (i.e. the *airiōmā īšiiō* prayer, see Kotwal and Boyd 1991: 115). When describing the *Dō-Hōmāst*, MS K7 (81v.14-82r.2, see Christensen 1944) gives the following words there: *xšnūmaine isaṭ.vāstrahe zaraθuštrahe ašaonō frauuašē*... On the Saošyants see Boyce 1975: 56, 291; 1982: 242f.

²⁷⁰ Lit. "express the *hōm* (juice)".

²⁷¹ I.e., presumably, at Y. 55. 1, which begins with the words *vīspā gaēθāscā* (see, e.g., MS K7, 82r.13, Christensen 1944). It would seem that the *haoma* was pressed at this point in the *Vispered* of *Dō-Hōmāst*.

²⁷² I.e. the group of texts beginning with Y. 43, see above, n. 266. The plural *gāhān* may refer to the plurality of *Hās* or Chapters. Whereas in the common *Vispered* ritual it is Y. 47 which is recited for the second time at the end of the *Āb-zōhr* (Y. 68), in the case of the *Vispered* of *Dō-Hōmāst*, Y. 43 was apparently recited there, see K7, 100r.6-9.

²⁷³ The opening words of Y. 31.

²⁷⁴ I.e. if they only recite the "first three" (Y. 28-30, see above n. 268).

13.12) Hān ī 10 rōz ī frawardinagān, hān 5 rōz ī fradom šnūman ahurahe mazdā raēuuatō x arənaḡhatō ... ašāunam.⁴⁸³ Sōšāns guft hād rōz *šab⁴⁸⁴ abāg be kunišn. Hān 5 rōz ī andar gāh šnūman ahurahe mazdā ... gāθābiiō⁴⁸⁵... ašāunam. Hān panj⁴⁸⁶ rōz ī andar gāh *ā⁴⁸⁷ hamē pādixšāy kardan.

13.13) Ast kē ēdōn gōwēd ay hād gāθābiiō be hān panj rōz tā nē pādixšāy kardan. Hān panj rōz be yašt ī padiriftag ī gāhāmbār ud stōš⁴⁸⁸ ud gētīg-xrīd ud hōm drōn tā pādixšāy. Hān panj rōz ardā-fraward⁴⁸⁹ pad (*yašt) abāg,⁴⁹⁰ gāθābiiō *abāg⁴⁹¹ nēst, ēn ēsn [[us(t)ōfrīd]]⁴⁹² bāzāy. Drōn ka ardā-fraward nē pad yašt, pad *xwar.⁴⁹³

483 HJ: ašāonam.
484 HJ: YWMLY'; TD: YWMLŠ.
485 TD: gāθābiiō.
486 TD: pnnj.
487 MSS: 'D'.
488 HJ: stš.
489 HJ: 'lt'plwtl'.
490 HJ: WTH.
491 MSS: LWH H.
492 MSS: 'wswplyt'.
493 MSS: wl.

13.12) Of the ten *Frawardīgān* days,²⁷⁵ the *šnūman* for the first five days is *ahurahe mazdā raēuuatō x arənaḡhatō*²⁷⁶ ... *ašāunam*.²⁷⁷ Sōšāns said: "it is to be recited²⁷⁸ both day and night." For those five days which correspond to²⁷⁹ the *Gāthās* the *šnūman* is this: *ahurahe mazdā ... gāθābiiō*²⁸⁰ ... *ašāunam*. That is to say, during those five days which correspond to the *Gāthās* it is always permissible to recite (this).

13.13) There is one who says thus: "*gāθābiiō* may only be recited during those five days. But²⁸¹ on those five days it is permissible in the case of accepted²⁸² *Gāhāmbār*, *Stōš*,²⁸³ and *Gētīg-xrīd*²⁸⁴ services, and of the *Hōm-drōn*.²⁸⁵ On those five days, if (a *Yasna*) has²⁸⁶ (the *šnūman* of) *Ardā-Fraward* and does not have *gāθābiiō*, this *Yasna* [[votive service]]²⁸⁷ constitutes a *bāzāy* sin.²⁸⁸ As to

275 Note the unusual form *frawardinagān*, which may have been influenced by the name of the month *Frawardīn*. The *Frawardīgān* days are the last ten days of the Zoroastrian calendar, when the *frawašis* of departed souls are thought to return to earth. They are divided into two groups, the "lesser five" (*panjīh ī keh*), and the "greater five" (*panjīh ī meh*), i.e. the last five days, which are also known as the "*Gāthā* days". See Modi 1922: 467f; Kreyenbroek 1985: 162.

276 I.e. *Sir*. 1. 1, the dedication to Ahura Mazda.

277 I.e. *Sir*. 1. 19, the *šnūman* of *Ardā Fraward*, i.e. "the righteous Frawaši(s)", see Anklesaria 1883: 137.

278 In this context the verb *kardan* clearly means "to recite", see especially Ch. 13. 13, below.

279 A tentative translation of *andar*. Since the days in question are still generally known as the "*Gāthā* days" (cf. above, n. 275), the overall meaning of the phrase seems assured.

280 I.e. *Y*. 55. 1 (*gāθābiiō spəntābiiō ratu.xšaθrābiiō ašaonibiiō*), recited together with *Visp*. 1. 5 (*ahunauvaitiiā gāθaiiā*), *Visp*. 1. 6 (*uštavuvaitiiā gāθaiiā ... spəntā mainiiōuš gāθaiiā*), *Visp*. 1. 7 (*vohu.xšaθraiiā gāθaiiā ... vahištōišstōiš gāθaiiā*). This combination of formulae is known as the *šnūman* of the *Gāthās*, see Anklesaria 1883: 151.

281 The meaning of the particle *be* is not clear here. If the text is correct its function would seem to be adversative, and it is so translated here. Alternatively, one could emend the text to **nē pādixšāy* and translate: "it is only permissible in the case of ...".

282 I.e. services which have been commissioned and accepted by priests, see Kreyenbroek 1987b.

283 On this ceremony see above, Ch. 2. 4 with n. 24.

284 See Modi 1922: 433; Dhabhar 1963: 121-2, n. 5; Kotwal 1969: 144.

285 I.e. the *Drōn* service for *Hōm Yazad*, see Dhabhar 1963: 112, n. 4; Williams 1990: II. 104 (Ch. 58. 83-5).

286 The text appears to be corrupt here, since the function of *pad* is not clear unless one adds a word like *yašt*. The overall meaning, however, seems assured.

287 On the "votive offering"-(Phl. *us(t)ōfrīd*, Av. *usə.friti-*), see Dhabhar 1963: 112-3, n. 5.

288 On this degree of sin see Kotwal 1969: 131.

- 13.14) Hān 10 rōz ī frawardīgān, panj ⁴⁹⁴ rōz ī fradom šnūman *ahurahe mazdā ... ašaunam* ⁴⁹⁵ ... *yā vīsāōa āuuaiaīanti*. Hād pad *harw *2⁴⁹⁶ ⁴⁹⁷ šnūman ⁴⁹⁷ abāz ōšmārēnd, ēk hān ī bun ⁴⁹⁸ andar frawardīgān ud ēk hān ī sar ⁴⁹⁹ ī ⁵⁰⁰ frawardīgān. Ēk Abarag guft hād ōh gōwišn, ud ēk Wehšābuhr *ēk ⁵⁰¹ guft ōh gōwišn. Āmār *kū ⁵⁰² *ay harw 2 *ōh gōwišn.
- 13.15) Hān 10 rōz ī frawardīgān ka zōt pad yašt ī pad ātaxš sar ī wāz be gōwēd ā-š ašemwohū 3 be gōwišn, u-š ⁵⁰³ ēsm-bōy ⁵⁰⁴ *tāg ⁵⁰⁵ frāz ō ātaxš barišn; šab ud rōz juttar nēst. Ast kē ēdōn gōwēd ay hād ewāz-ē pad šab pad yazišn ī ardā-fraward bawēd.
- 13.16) Hān 10 rōz ī pad frawardīgān, hān panj rōz ī fradom *nōg-nāwar ⁵⁰⁶ šnūman: *ahurahe mazdā ... miθrahe ... vīspaēšām ašaonam*.
Hān panj rōz ī andar gāh ēd: *ahurahe mazdā ... miθrahe ... vīspaēšām* ⁵⁰⁷ *gāθābiiō ... ašaonam*.
Ādurbād ī Dādfarrox guft hād nōg-nāwar ī frawardīgān ēd-iz juttar nēst kū pad rōz. ⁵⁰⁸

⁴⁹⁴ TD: *pnc.*

⁴⁹⁵ HJ: *vašaunam*.

⁴⁹⁶ MSS: *KRL'n'* (for **KR' TLYN'*).

⁴⁹⁷ TD om.

⁴⁹⁸ TD: *bwn'*; HJ: *bw'*.

⁴⁹⁹ TD: *sl*; HJ: *L'YŠH*.

⁵⁰⁰ So TD; HJ: *BYN*.

⁵⁰¹ MSS: *'b*, or *3*.

⁵⁰² MSS: *'MT*.

⁵⁰³ TD: *'š*.

⁵⁰⁴ TD: *'swm bwwd*.

⁵⁰⁵ MSS: *'D*.

⁵⁰⁶ MSS: *nwkn'ywl*.

⁵⁰⁷ HJ: *vīspšām*.

⁵⁰⁸ HJ: *nwlwc'*.

the *Drōn*, if (the *šnūman* of) *Ardā-Fraward* is not (recited) in the service, it is a *xwar sin*."

- 13.14) During those ten *Frawardīgān* days, the *šnūman* of the first five days is: *ahurahe mazdā ... ašaunam ... yā vīsāōa āuuaieīanti*. ²⁸⁹ Thus they recite the *šnūman* on both occasions, once at the beginning during the *Frawardīgān* (days), and once at the end of the *Frawardīgān* (days).
Only Abarag said that it was to be recited thus, and only Wehšābuhr said: "it is to be recited on one (?) ²⁹⁰ occasion (only)." It is to be considered ²⁹¹ that it should be recited on both occasions.
- 13.15) During those ten *Frawardīgān* days, when the *zōt* leaves the *bāj* at the end of the litany to the Fire, ²⁹² he should recite *a.v.* (3) and offer a piece of *ēsm-bōy* ²⁹³ to the fire; there is no difference between night and day (in this respect).
There is one who says thus: "it is only (done) at night in the service of *Ardā-Fraward*." ²⁹⁴
- 13.16) In those ten *Frawardīgān* days, the *šnūman* of *Nōg-Nāwar* ²⁹⁵ during the first five days is: *ahurahe mazdā ... miθrahe ... vīspaēšām ašaonam*.
During those five days corresponding to the *Gāthās*, it is as follows: *ahurahe mazdā ... miθrahe ... vīspaēšām ... gāθābiiō ... ašaonam*.
Ādurbād, son of Dādfarrox, said: "even in this respect the *Nōg-Nāwar* of the *Frawardīgān* days is no different from (the one recited) daily." ²⁹⁶

²⁸⁹ Text: *āuuaiaīanti*. The words refer to *Yt.* 13. 49. In modern Parsi practice the passage *Yt.* 13. 49-52 (followed by *Yt.* 13. 156-7), is recited in the *Āfarinagān* of *Ardā-Frawaš*. The *Vispered* of *Ardā-Frawaš* is not known in India, but it used to be performed in Iran, where this passage was recited before the commencement of the *Ab-zōhr* (see Jamasp-Asa and Nawabi 1976 (Vol. 32): 214-5).

²⁹⁰ The MSS have what looks like *'b* (or *xb*), or *3*. Since there appears to be no logical reason for reciting the *šnūman* three times, it is proposed here to regard *'b* as a mistake for *XD* (*ēk*).

²⁹¹ For this translation of *āmār* see Williams 1990: I. 91 (Ch. 55.1).

²⁹² I.e. at the end of the service.

²⁹³ Lit. "firewood (and) incense", i.e. fragrant fuel to feed the fire.

²⁹⁴ The reference here is to the *Vendīdād*, a night ritual which includes the texts of *Yasna* and *Vispered*.

²⁹⁵ I.e. the ceremony of *Minō Nāwar*, which priests perform to obtain or retain the so-called "greater *khūb*", a high state of purity which is needed for the performance of other high liturgies. See Kotwal and Boyd 1991: 139.

²⁹⁶ This is still so in modern Parsi practice.

CHAPTER 14 (32)

[TD 37r.2-37r.16; HJ 53v.10-54r.14]

- 14.1) *yō gāθā pairi.uxšaiti*⁵⁰⁹ *srāuuaiiaṇti*,⁵¹⁰
*Awēšān kē*⁵¹¹ *gāhān abar pad* [abāg] *wāz*⁵¹² [pas] *srāyēnd* [abar
pad **pattān*;⁵¹³ **ay yazišn ēdōn sāt*. Ast *kē ēdōn gōwēd*
*(*ham-)*tāg⁵¹⁴ *šawēnd*],
- 14.2) *yezi arastrēm* **pairi.aoxta*⁵¹⁵ *pairi.āōa* (**vā*),
agar tanbān be gōwišn be gōwēnd,
- 14.3) **vaca vā apaiiēiti*⁵¹⁶ *aratufriia*.
ud gōwišn ō gōwišn be ayābēnēh [kū-šān nē ranjagihā] (**aradihā*).
- 14.4) *pasca vā parō vā pairi.āōa aratufriiō*.⁵¹⁷

⁵⁰⁹ TD: *pairi.uxšaiieiti*.⁵¹⁰ HJ: *srāuuaiiaṇti*.⁵¹¹ HJ: *MN*.⁵¹² MSS: 'c.⁵¹³ MSS: *ptyn'*.⁵¹⁴ MSS: *r'g*.⁵¹⁵ TD om.; HJ: *pairi.axta*.⁵¹⁶ MSS: *vā vacat apaiiaṇti*; the text follows Bartholomae (1904: 149).⁵¹⁷ TD: *ratufriiō*.

CHAPTER 14: ON GATHA RECITATIONS WITHOUT RITUAL

- 14.1) *Those who recite the Gāthās as a protective utterance*,²⁹⁷
Those who recite [repeat]²⁹⁸ *the Gāthās* by [with]²⁹⁹ *utterance*³⁰⁰ [with sound (only)]; that is, the service is so
 constituted. There is one who says thus: "they become *ham-*
kalām"³⁰¹],
- 14.2) *if they recite pronouncing unevenly*,
if they recite the recitation inexactly,³⁰²
- 14.3) *or if they omit words*,³⁰³ *they do not satisfy the Ratus*.
*and cause*³⁰⁴ *a word to catch up with*³⁰⁵ (another) word [i.e. by
 their neglect to take pains], (they act) in an unauthorised manner.
- 14.4) *If they recite (texts) in the wrong order they do not satisfy the*
Ratus.

²⁹⁷ Bartholomae (1904: 863) does not give a translation for *pairi.uxšaiti*. Waag (1941: 53, 118): "unter Ringsbesprengung (der Opfergaben)". The interpretation proposed here assumes that the Phl. commentary is correct in connecting the passage with the recitation of the *Gāthās* to obtain the purity necessary for performing high rituals (*khūb*, on which see further below, n. 301). It further takes into account the regular connotation of Av. *pairi*, either used independently or in compounds, of protection (see Bartholomae 1904: 861, and, e.g., Av. *pairi.uuāra-* "protection"). For the protective character of the *Gāthās* see also Y. 55. 2, which extols these texts as "support, protection and spiritual food" (*harəθrauuaitišca pāθrauuaitišca mainiiuš.x arəθrāśca*).²⁹⁸ The preverb *pas* may mark the difference between *srūdan*, "reciting (as part of the full ritual)", and *pas srūdan*, "repeating (i.e. reciting the words only)".²⁹⁹ Phl. *abar* or *abar pad* is the regular Phl. rendering of Av. *pairi*, see Bartholomae 1904: 862; Dhabhar 1944: Gloss. 162. The additional *abāg* is here understood as an elucidating gloss.³⁰⁰ I.e. *bāj*.³⁰¹ The translation assumes that the word *tāg* in the text is either synonymous with *ham-tāg*, "equal", or that **ham* should be added. The word may have a meaning similar to that of the modern *ham-kalām*, which indicates that two priests are equal in ritual efficacy (see Modi 1922: 256-7; Boyce and Kotwal 1971: 67-8). Ch. 14. 4 suggests that a priest could recite the *Gāthās* without ritual in order to obtain the *khūb* for a day. In modern practice, a priest acquires the "lesser *khūb*", which lasts until the following dawn, by performing a *Drōn* ceremony; the "greater *khūb*", which one retains for three days and nights, is obtained by the performance of a *Yasna* dedicated to *Minō Nāwar* (see Kotwal and Boyd 1991: 63 n. 6, 85 n. 68). In modern Parsi practice, occasions where the *Gāthās* are recited by priests without ritual include the funerary services of the first three days after death; all Parsis recite the *Gāthās* in this manner on the five "*Gāthā* days" at the end of the year.³⁰² On Phl. *tanbān* see Tavadia 1930: 119 (with n. 4), 165.³⁰³ For this interpretation, which seems plausible, see Bartholomae 1904: 149.³⁰⁴ The function of the form in *-ēh* is not clear here.³⁰⁵ Cf. Y. 57. 29 (Kreyenbroek 1985: 54), where Phl. *ayābēd* is used to render Av. *apaiiēiti*.

Pas ka pēš ud pas gōwēd [kū fradom *xšmaibiiā⁵¹⁸ gōwēd ud
*ahiiā yāsā⁵¹⁹ be nē gōwēd], aradihā.
[Hād harw hān abestāg i andar wēn, wēn dārišn ud barišn ud
*āwarišnihā⁵²⁰ ayāb xuftagān gōwēd, ā-š abāz gōwišn.
Ka nē gōwēd ay nē xūb hān rōz rāy. Ka nē dānēd⁵²¹ ā nē šāyēd.]

CHAPTER 15 (33)

[TD 37r.16-38r.1; HJ 54v.14-55r.5]

- 15.1) kaθa zaotā⁵²² gāθā frasrāuuaiiāiti⁵²³? naēmō. *vacastašta⁵²⁴
*maθəmiiā⁵²⁵ vaca zaraθuštri mana.
Az kū zōt gāhān frāz srāyēd? Nēmag i wacast [az bun i wacast] pad
hān i mayānag gōwišn [pad gōwišnih i mayānag], pad hān i
zardušt⁵²⁶ sāmān [pad gāh ud wacast].
- 15.2) yezica *aēte⁵²⁷ vacō apaiieiti⁵²⁸ yōi hēnti⁵²⁹ gāθāhuua
bišāmṛta θrišāmṛtaca⁵³⁰ caθrušāmṛtaca,
*Ā agar awēšān gōwišn abar rawēd [kū be⁵³¹ hišt], kū kē hēnd
pad gāhān bišāmṛd-iz srišāmṛd-iz cahrušāmṛd-iz,
- 15.3) daēuuanam kərata,
ay kē-z dēwān⁵³² kīrrenišn ast [hān i bišāmṛd; ast kē ēdōn gōwēd
hād kē-z gāhān kīrrenišn būd hēh ka-š guft hēh hān i bišāmṛd],

518 MSS: hsm in Phl. script.

519 MSS: 'šg's.

520 MSS: YXYTYWNšnyh '.

521 TD: YD'YTNYt.

522 TD: zaōθa; HJ: zaōta.

523 TD: frasrāuuaiiāeti.

524 TD: vacastašta; HJ: vacastaštai.

525 MSS: maθimiiā.

526 TD: zltwhšt'; HJ: zltwšt'.

527 MSS: aētšē.

528 MSS: apaiiaeiti.

529 HJ: hēnti.

530 HJ: θrišāmṛta ca.

531 MSS repeat BR'.

532 TD: ŠDY'n.

Furthermore, when one recites in the wrong order [i.e. one first
recites xšmaibiiā³⁰⁶ and does not recite ahiiā yāsā³⁰⁷], (one acts)
in an unauthorised manner.

[Now, concerning all the Avesta that is (recited) with the (full)
breath,³⁰⁸ if one recites holding one's breath, or on exhaling and
inhaling,³⁰⁹ or sleepily, then one should repeat the recitation.

If one does not recite, one does not have the khūb³¹⁰ for that day.
If one does not realise (one's error), it is (still) not permissible.]

CHAPTER 15: THE PROPER WAY OF RECITING THE GATHAS

- 15.1) How shall a zaotar recite the Gāthās? In half-verses,³¹¹ in a
medium-loud voice, in a Zarathustrian manner.
From where shall the zōt recite forth the Gāthās? Half of the verse
[from the beginning of the verse] with medium-loud speech [with
medium-loud pronunciation], with the boundary markers³¹² (set
by) Zarathustra [with verse-lines and verses³¹³].
- 15.2) And if he omits those words in the Gāthās which are to be
recited twice, three times, and four times,
Thus, if they pass over the recitations [i.e. omit them], namely those
which are to be recited twice, three times, and four times in the
Gāthās,
- 15.3) in an action³¹⁴ belonging to the daēuwas,
which is indeed a creation of the dēws [(in the case of) the formula
to be recited twice; there is one who says thus: "which would

306 The opening words of Y. 29.

307 The opening words of Y. 28, the first Hā of the Ahunauuaiti Gāthā.

308 I.e. as opposed to texts recited in the suppressed tone known as bāj.

309 On wēn āwurdan and wēn burdan see Dhabhar 1963: 462-3, n. 5; Williams 1990:
I. 285, 287. The passage appears to refer to recitation in bāj (see previous note),
which is normally done by speaking while inhaling; the reference to "exhaling" can
perhaps be attributed to idiomatic usage. The passage generally is clearly concerned
with inattentive recitation.

310 On the khūb see above, n. 301.

311 For the interpretation of the words as a compound see Bartholomae 1904: 1036-7.
Bartholomae (*ibid*) points out that the second half of a verse is recited in a louder
voice, which appears to be confirmed by the Phl. translation of this passage. On
vacastašti see, with references, Kreyenbroek 1985: 80.

312 I.e. the formulae which are recited during the liturgy to indicate the end of a textual
unit. These presumably include the formulae mentioned in the following paragraph.

313 See Kreyenbroek 1985: 41, 80.

314 The translation takes the form kərata to be a loc. sg. of kərati- "action" (or
"proclamation", see Bartholomae 1904: 466, s.v. kəratay-). The word could also be
the inst. sg. of a pf. part. kərata-, "s.th. done, deed".

- 15.4) *aētaēšam vacam aratufriiō*.⁵³³
awēšān-iš ⁵³⁴ *gōwišn aradihā* [pad hamāg abāz].

CHAPTER 16 (34)

[TD 38r.1-38r.7; HJ 55r.5-55r.13]

- 16.1) *kaiia* ⁵³⁵ **hənti* ⁵³⁶ *vaca bišāmrūta* ⁵³⁷?
 Kadār hēnd gōwišn i bišāmrūd?
- 16.2) *ahiiā yāsā ... humatanam ... ašahiiā āat ... yaθā tū ī ... humātm*
θβā īžtm ⁵³⁸ ... *‘θβōi staotarascā* ⁵³⁹ ... *uštā ahmāi ... spəntā*
mainiū ... vohū xšaθrəm vairīm ... vahištā īštiš.

CHAPTER 17 (35)

[TD 38r.8-38r.10; HJ 55r.13-55v.1]

- 17.1) *kaiia θrišāmrūta*?
 Kadār ast srišāmrūd?
- 17.2) *ašəm vohū ... yō səuuištō* ⁵⁴⁰ ... *huxšaθrōtāmāi ... dužuuarənāiš.*

⁵³³ HJ: *aratufriiō*.⁵³⁴ TD: *‘LHš’nyh*.⁵³⁵ HJ: *kaiiā*.⁵³⁶ TD: *pañti*; HJ: *hənti*.⁵³⁷ TD: *byš’mlwt’* in Phl. script; HJ: *byš’mlwtk’* in Phl. script.⁵³⁸ MSS: *īžəm*.⁵³⁹ HJ: *θβōstaotarascā*.⁵⁴⁰ HJ: *siuuištō*.

indeed have been a *Gāthic* creation ³¹⁵ if he had recited it, (viz) the formula to be recited twice”],

- 15.4) *they would not satisfy the Ratus (in the matter) of those words*.³¹⁶
 their recitations of it are also (recited) in an unauthorised manner ³¹⁷ [to (the extent that) all (has to be done) again].

CHAPTER 16: THE FORMULAE TO BE RECITED TWICE

- 16.1) *Which are the formulae to be recited twice?*
 Which are the formulae to be recited twice?
- 16.2) ³¹⁸ *ahiiā yāsā* ³¹⁹ ... *humatanam* ³²⁰ ... *ašahiiā āat* ³²¹ ... *yaθā*
tū ī ³²² ... *humātm θβā īžtm* ³²³ ... *θβōi staotarascā* ³²⁴ ... *uštā*
ahmāi ³²⁵ ... *spəntā mainiū* ³²⁶ ... *vohū xšaθrəm vairīm* ³²⁷ ...
vahištā īštiš.³²⁸

CHAPTER 17: THE FORMULAE TO BE RECITED THREE TIMES

- 17.1) *Which (formulae are) to be recited three times?*
 Which are the (formulae) to be recited three times?
- 17.2) ³²⁹ *ašəm vohū* ³³⁰ ... *yō səuuištō* ³³¹ ... *huxšaθrōtāmāi* ³³² ...
dužuuarənāiš.³³³

³¹⁵ It would appear that most commentators were puzzled by the Avestan phrase of Ch. 15. 3. The present commentator offers a plausible explanation, but it obliges him to use the *daēvic* term *kirrēnišn* to refer to the *bišāmrūd* formulae.³¹⁶ Both the plural ending of *aratufriiō* and function the genitive pl. of *aētaēšam vacam* are puzzling and possibly corrupt.³¹⁷ I.e. if he omits some formulae, even those which he has recited are invalid.³¹⁸ The enumeration given here corresponds to that of *Vend.* 10. 4. All the formulae in question are passages from the *Gāthās* and from the Old Avestan *Yasna Haptanghāiti*.³¹⁹ Y. 28. 2.³²⁰ Y. 35. 2.³²¹ Y. 35. 8.³²² Y. 39. 4.³²³ Y. 41. 3.³²⁴ Y. 41. 5.³²⁵ Y. 43. 1.³²⁶ Y. 47. 1.³²⁷ Y. 51. 1.³²⁸ Y. 53. 1.³²⁹ The enumeration given here corresponds to that of *Vend.* 10. 8³³⁰ Y. 28. 12.³³¹ Y. 33. 11.³³² Y. 35. 5.³³³ Y. 53. 9.

CHAPTER 18 (36)

[TD 38r.10-39v.1; HJ 55v.1-57r.6]

- 18.1) *kaiia caθrušāmrūta?*
kadār ⁵⁴¹ awēšān gōwišn kē hēnd pad gāhān cahrušāmrūd?
- 18.2) *yaθā ahū vairiō ... mazdā at mōi vahištā* ⁵⁴² ... *ā airiēmā*.⁵⁴³
[Ēn abestāg ī pēš. *Any bawēd ka ⁵⁴⁴ bišāmrūd srišāmrūd ud cahrušāmrūd pad gāhān hamē be (*hišt); ā-š ⁵⁴⁵ yazišn ⁵⁴⁶ nē pēš ⁵⁴⁷ nē pas nē bawēd.
- 18.3) Ka bišāmrūd hamē, <ka> ayāb srišāmrūd hamē, ayāb <ka> cahrušāmrūd, <ka> ayāb šnūman wizārišnīh, ayāb wāz-girišn, ayāb srōš-barišnīh, ayāb srōš drōn, ayāb 'hōm *yašt',⁵⁴⁸ ayāb '*hōm *kōftan',⁵⁴⁹ ayāb yasn, ayāb tat sōidiš,⁵⁵⁰ ayāb cahrušwadag ī gāhān, ayāb gāh-ē ī pad ⁵⁵¹ bun ⁵⁵² (*be) hišt, ā-š yazišn nē pēš nē pas nē bawēd.

⁵⁴¹ TD om.
⁵⁴² HJ om.
⁵⁴³ HJ: āiriēmā.
⁵⁴⁴ TD om.
⁵⁴⁵ TD: 'Pš.
⁵⁴⁶ TD om.
⁵⁴⁷ TD adds yčšn'.
⁵⁴⁸ MSS: hmy'st'.
⁵⁴⁹ MSS: hmy'st'.
⁵⁵⁰ TD: it' swtyš; HJ: it' swtyš.
⁵⁵¹ MSS: PWN'y.
⁵⁵² MSS: bwny.

CHAPTER 18: RITUAL FORMULAE AND THEIR OMISSION

- 18.1) *Which are the formulae to be recited four times?* ³³⁴
Which are those formulae which are to be recited four times [in (recitations of) the *Gāthās*] ?
- 18.2) *yaθā ahū vairiō*³³⁵ ... *mazdā at mōi vahištā*³³⁶ ... *ā airiēmā*.³³⁷
[These Avestan passages which are mentioned above. It makes a difference if one omits the formulae which are to be recited twice, three times, or four times in (recitations of) the *Gāthās*. Then one's act of worship is not valid,³³⁸ neither (the part) before nor after (the omission).
- 18.3) If he omits either a formula to be recited twice, or one to be recited three times, or one to be recited four times, or a recitation of the *šnūman*, or taking a *bāj*, or the *srōš-barišnīh*,³³⁹ or the *srōš-drōn*,³⁴⁰ or the litany to Haoma,³⁴¹ or the pounding of Haoma,³⁴² or the *Yasna* (*Haptanghāiti*),³⁴³ or *taš sōidiš*,³⁴⁴ or a fourth part of the *Gāthās*, or a *gāh* prayer which comes at the beginning,³⁴⁵

³³⁴ The order of the formulae given here corresponds to that of *Vend.* 10. 12.

³³⁵ Y. 27. 13.

³³⁶ Y. 34. 15.

³³⁷ Y. 54. 1.

³³⁸ Lit. "is not, does not exist".

³³⁹ According to the description of the *Nērangdīn* ceremony found in MS F 23 (Jamasp-Asa and Nawabi 1976, vol. 36: 3) the *srōš-barišnīh* is to be performed by the *rāspī* (*ōy-iz kē rāspīg srōš-barišnīh kunēd*). The *Ner.* (TD 58r.3-6; HJ 84r.5-8) states that the *srōš-barišnīh* should be recited standing even when the *rāspī* can only do so with difficulty. Since Phl. *barišnīh* can represent Av. *bərəθβant-* (cf. *be barišnīh* for *vl.bərəθβant-*, "with scansion", in Phl. Y. 9. 14, see Bartholomae 1904: 1448), it seems possible that the term *srōš-barišnīh* refers to a type of recitation which in modern practice is still found in the liturgies of the *Vispered* and *Vendidād*. After exchanging the *bāj* with the *zōt*, in *Visp.* 9, *Visp.* 15, in the so-called *Apara Yasna Haptanghāiti* (i.e. Y. 35-42 as recited before *Visp.* 21), and after *Vend.* 16 (see T.D. Anklesaria 1957; Bhesania 1943), the *rāspī* recites with characteristic pauses, and he is the only celebrant to stand up at this time.

³⁴⁰ Y. 3-8, see T.D. Anklesaria 1957: 58-103; Kotwal and Boyd 1991: 94f.

³⁴¹ Y. 9-11. 15, see T.D. Anklesaria 1957: 103-22; Kotwal and Boyd 1991: 97f.

³⁴² Y. 22-27. 11, see above, Ch. 4.8, n. 74.

³⁴³ The word *yasn* here presumably refers to the *YH* (Y. 35-42), see T.D. Anklesaria 1957: 214-24; Kotwal and Boyd 1991: 112-3.

³⁴⁴ I.e. Y. 58-59. 32, which is also known as the *Fšūšō Maθra*. See T.D. Anklesaria 1957: 282-8; Kotwal and Boyd 1991: 117f.

³⁴⁵ I.e. of the liturgy, said to distinguish this sense of the word from Phl. *gāh*, "*Gāthā*".

Ēn hamē pad sūdagh. Tā hamē pad nigērišn wāzag-ē be hišt ā-š az hān frāz nē bawēd. Ka pad tar-menišnih wāzag-ē be hišt, yazišn nē pēš nē pas nē bawēd.

- 18.4) Ka bišāmrūd be hišt, ēd ka bišāmrūd pad-iš andar āyēd tā-š wāz-girišnih be andar āyēd, ā-š hamāg yazišn ōh bawēd.
 Ka wāz-girišnih 'be hišt' ⁵⁵³ ka-š wāz-girišnih pad-iš andar āyēd, tā-š yazišn nē bawēd.
 Ka zōt wāz-girišnih-ē be hišt ⁵⁵⁴ ā-š wāz abāz girišn u-š az hān frāz hamāg abāz gōwišn.
 Ka zōt frāz (*ō) wāz-girišnih ⁵⁵⁵ mad ⁵⁵⁶ ā-š be pāyišn ⁵⁵⁷ tā hamāg frāz rasēd. Ka nē pāyēd ud be rāyēnēd ⁵⁵⁸ wāzag ī tom guft guft estēd.
 Abarag guft hād wāzag-ē-š be gōwišn u-š wāz girišn u-š ō abestāg ī zōt estišn.
 Ast kē ēdōn gōwēd ay pad-iš tis ī xwēš *ōh rāyēnišn harw hān gyāg kū frāz rasēd, ā-š wāz-girišnih.
 Ast kē ēdōn gōwēd ay harw gyāg kū mad ⁵⁵⁹ estēd ā-š wāz-girišnih u-š be ō abestāg ī zōt estēd.

⁵⁵³ TD om.

⁵⁵⁴ TD: ŠBKNt'.

⁵⁵⁵ TD: 'XDWNtšnyh.

⁵⁵⁶ HJ: myt'.

⁵⁵⁷ HJ: NTLWNtn'šn'.

⁵⁵⁸ HJ: l'yyšn'.

⁵⁵⁹ HJ: myt'.

then his act of worship is not valid,³⁴⁶ neither (the part) before nor after (the omission).

The above concerns cases of negligence.³⁴⁷ If indeed he has omitted a recitation intentionally, then it is not valid from that point onwards. If he has omitted a recitation out of perversity, then his act of worship is not valid, neither (the part) before nor after (the omission).

- 18.4) If he omits ³⁴⁸ a formula to be recited twice, i.e. from the point where the formula to be recited twice is required up to the point where he should take the *bāj*, then his entire act of worship is thus.³⁴⁹

If one omits taking the *bāj* where taking the *bāj* is required in it (i.e. in his recitation), then his act of worship is not valid.

If a *zōt* omits a *bāj*-taking, then he should go back and take the *bāj*,³⁵⁰ and repeat the whole Avestan text from there on.

If a *zōt* has come to the taking of the *bāj*, he should wait until all have reached that point; if he does not wait and goes on managing (the ritual),³⁵¹ then it is said, "he has recited a dark recitation."

Abarag said: "he should finish part of the recitation,³⁵² and then take the *bāj*, and he should concentrate on ³⁵³ the Avestan (recitation) of the *zōt*."

There is one who says thus: "he should manage his own things, and take the *bāj* at whatever point he has reached."

There is one who says thus: "he should take the *bāj* at whatever point he has reached, and concentrate on the Avestan (recitation) of the *zōt*."

³⁴⁶ See above, n. 338.

³⁴⁷ On Phl. *sūdag* see Dhabhar 1953.

³⁴⁸ Lit. "has omitted", here and in the rest of the passage.

³⁴⁹ I.e., presumably, invalid from beginning to end.

³⁵⁰ Lit. "take the *bāj* again", which would be self-contradictory. See also Boyce and Kotwal 1971: 61.

³⁵¹ The usual meaning of the verb *rāyēnidan* in a ritual context is "to direct or manage (a ritual)", see Kreyenbroek 1987b, *passim*. In this specific context the meaning might also be "(goes on) performing the liturgical acts". The words "goes on" are intended to express the sense of the particle *be*.

³⁵² Lit. "a recitation", i.e., presumably, the section of the liturgy he is reciting when he realises his mistake.

³⁵³ A guess based on the primary meaning of the words concerned, and on the context (here and in Ch. 18. 5). The meaning "to stop at" (so Boyce and Kotwal 1971: 61), is less likely in view of the use of the words in Ch. 18. 5.

- 18.5) Ka zōt wāz-ē⁵⁶⁰ be hišt, ka dānēd ā-š wāz abāz⁵⁶¹ gōwišn u-š abāz ō abestāg estišn. Ka nē dānēd ā-š bun-abāz kunišn, ēd ham-fragard ēd jud-fragard ā-z juttar nēst. ... guft andar ham-fragard. Ka dānēd⁵⁶² ā-š abāz gōwišn u-š (*az) hān frāz abestāg hamāg abāz gōwišn. Ka nē dānēd ā-š fragard bun-abāz kunišn pad jud-fragard. Hān-iz ham-dādestān būd.

CHAPTER 19 (37)

[TD 39v.1-42r.11; HJ 57r.6-61r.10]

- 19.1) *kaṇḥam*⁵⁶³ *nā gāṭhaṇam srutaṇam aratufriš?*
Mard kadār gāhān pad srāyišn aradihā?
- 19.2) *yā *maēzō*⁵⁶⁴ *vā 'fra vā*⁵⁶⁵ *šāimnō *srāuuaiieiti*⁵⁶⁶
Ka mēzān⁵⁶⁷ ayāb riyān srāyēd [ka mēzēd ud riyēd pas srāyēd],
- 19.3) *aētaēšam vaçam aratufriš.*
awēšān gōwišn aradihā [pas].

⁵⁶⁰ TD: w'ck'y.

⁵⁶¹ TD: pr'c.

⁵⁶² TD: YD'YTWyr'.

⁵⁶³ TD: saṇḥam.

⁵⁶⁴ MSS: yaēzō.

⁵⁶⁵ TD: frauuā; HJ: frāuuā.

⁵⁶⁶ MSS: srāiieiti.

⁵⁶⁷ TD: myd'n'.

- 18.5) When the *zōt* has omitted a *bāj*, if he realises it (in time) he should go back and recite the *bāj*, and then concentrate again on the Avestan (recitation). If he does not realise it (in time), he should start again from the beginning. It makes no difference whether the sections³⁵⁴ are recited together or separately.³⁵⁵ ...³⁵⁶ said: "the sections (should be recited) together."
If he realises it (in time), he should go back and recite it, and repeat the entire Avestan (recitation) from that point onwards. If he does not realise it (in time), he should repeat the sections from the beginning, with separate recitation of sections. On this indeed there has been agreement.^{357]}

CHAPTER 19: ON ERRORS IN THE RITUAL

- 19.1) *With which Gāthā recitations*³⁵⁸ *does a man fail to satisfy the Ratus?*
By which recitations of the *Gāthās* does a man (act) in an unauthorised manner?
- 19.2) *With the one he recites while urinating or defecating,*
When he recites while urinating or defecating [when he urinates or defecates and then recites],³⁵⁹
- 19.3) *with those utterances he fails to satisfy the Ratus.*
with those recitations he (acts) in an unauthorised manner [afterwards].

³⁵⁴ Phl. *fragard*; since there is no exchange of *bāj* during the recital of the Chapters of the *Vendidad*, which are the texts now known as *fragard*, the term is here obviously used in the general sense of "section".

³⁵⁵ I.e., presumably, if a text is repeated it may either be recited without pause by each individual celebrant, or participants may wait to start each section together.

³⁵⁶ The context suggests that the name of a commentator has been omitted here.

³⁵⁷ The sense of this sentence may either be that there is broad agreement among commentators as regards the duties of a *zōt* who has forgotten to recite a *bāj*, or that the text should indeed be recited section by section, thus denying the validity of the judgement mentioned earlier.

³⁵⁸ Lit. "of which recited *Gāthās*", cf. Bartholomae 1904: 186-7.

³⁵⁹ I.e. without performing the required purification ceremony (*pādyāb-kusti*, see Kotwal and Boyd 1991, *passim*); this would mean that his ritual purity was vitiated.

- 19.4) *aḏaca⁵⁶⁸ uiti, yaθa kaθaca dahmō staota yesniia hauruua daḏāiti,⁵⁶⁹
 Be, ā-z ēdōn ciyōn [*ōh⁵⁷⁰ kadār-iz-ē] dahm [i rāspīg] stōt-
 yasn⁵⁷¹ *hamēgih dahēd [kū abar dastwar būd ud bawēd; ast kē
 dahm zōt (*gōwēd)],
- 19.5) paurauat vā naēmāi (*vā) aparāt vā,
 pēš-nēmag [yašt ī pad ātaxš] ayāb pas [yašt⁵⁷² ī pad āb],
- 19.6) *aiiō⁵⁷³ vā taca vā *hištəmnō⁵⁷⁴ vā ānhānō vā *paθānō⁵⁷⁵
 vā barəmnō vā vazəmnō vā aiβiiāstō aθa ratufriš.
 ka *rawān⁵⁷⁶ ayāb tazān ayāb estān ayāb nišinān ayāb sayān ayāb
 barān ayāb wazān [barō.aspō vazō.⁵⁷⁷ raθō], ka-š abar warm
 ēdōn radihā.

- 19.4) Otherwise³⁶⁰ it is as follows: in whatever way a pious man
 completes the *Staota Yesniia*,³⁶¹
 Otherwise, then indeed [any] way [whatever]³⁶² in which a pious
 man [a *rāspī*] completes the *Staota Yesniia* [i.e. he has been, and
 is, obedient to authority,³⁶³ there is one who says that the "pious
 man" is the *zōt*],
- 19.5) either the first half or the last,³⁶⁴
 the first half [the litany to the Fire] or the last [the litany to the
 Waters],³⁶⁵
- 19.6) whether walking, running, standing, sitting, lying down,³⁶⁶
 riding, or driving—as long as he wears the girdle he satisfies the
Ratus.³⁶⁷
 whether going, running, standing, sitting, lying down,³⁶⁸ 'riding',
 or 'driving' [riding a horse or driving a chariot],³⁶⁹ when he has
 memorised³⁷⁰ it (he acts) in an authorised manner.

⁵⁶⁸ MSS: aḏaēca.

⁵⁶⁹ HJ: daḏāti.

⁵⁷⁰ MSS: 'Ly.

⁵⁷¹ TD: stwysn'.

⁵⁷² HJ: d'hm, with yšt' Y written over it.

⁵⁷³ MSS: miiō.

⁵⁷⁴ MSS: hištənmō nō.

⁵⁷⁵ MSS: daθānō.

⁵⁷⁶ MSS: SGYTNWn'.

⁵⁷⁷ HJ: vazao.

³⁶⁰ This meaning seems indicated by the context. As Waag (1941: 119) points out, the words appear to derive from *Vend.* 4. 47, where most MSS also have the form *aḏaēca*, which is probably erroneous. Bartholomae (1904: 55) interprets the form as a 1st sg. pf. med. of *ad-*, "to say", which seems to yield poor sense in the present context.

³⁶¹ On the *Staota Yesniia* see Kotwal and Kreyenbroek 1992: 69, n. 167.

³⁶² The translation assumes that Phl. *kadār-iz-ē* refers to *ciyōn*, which seems the only possible interpretation here.

³⁶³ The basic meaning of Phl. *dastwar* is "one who is in authority", and the word usually refers to a person; while it can be assumed that authority was felt to emanate ultimately from an individual (see Kreyenbroek 1994), the word is probably best translated as an abstract here.

³⁶⁴ The function of the ablative here is not clear.

³⁶⁵ The passage seems to refer to a lost ritual in which the *Staota Yesniia* were recited in full, after which the *zōhr* was made to the Fire and the Waters by the *zōt*. When the first half of the "Prayer to the Fire" (*Ātaxš Niyāyišn*, i.e. *Y.* 62, the first half being *Y.* 62. 1-6) had been recited, the offering to the Fire was presumably made with the recitation of *Y.* 36 (see T.D. Anklesaria 1957: 406; cf. Kotwal and Boyd 1991: 112), or during the recital of the remaining part of *Y.* 62 (vv. 7-10). After that, the "Offering to the Waters" (*Āb-zōhr*, i.e. *Y.* 62. 11-71.8, see Kotwal and Boyd 1991: 119-25) begins, at whose conclusion the Gāthc *Y.* 47 is recited when the actual offering is made (T.D. Anklesaria 1957: 420-1).

³⁶⁶ For the emendation see Bartholomae 1904: 841-2.

³⁶⁷ On this passage see Bartholomae 1897; Jamasp-Asa and Humbach 1971: 20-1.

³⁶⁸ On the reading of *ŠKBXWNn* see above, Ch. 1, n. 8.

³⁶⁹ The Avestan gloss (which also occurs in *Phl. Vend.* 6. 26; 8. 73) was probably added because the Phl. equivalents of the Av. verbs in question, *burdan* and *wazidan*, normally mean, respectively, "to bear" and "to move".

³⁷⁰ The Phl. commentators apparently confused Av. *aiβi.ah-*, "to study", and *aiβi.yāh-*, "to gird".

- 19.7) [Kay-Ādur-bōzēd guft hād ēn az abestāg paydāg. *Any bawēd ka zōt barsom nē pad sālār be hišt; yazišn ī *any sar kard aradihā tā ka zōt barsom (*pad) sālār be hišt, ā-š hamāg ō sar be kunišn. Sōšāns guft hād be 'harwīn kār' ⁵⁷⁸ wizārīd estēd tā-š ō sar nē kunišn. Wehšābuhr ⁵⁷⁹ guft hād ka harw 2-ēn kār wizārd u-š ō sar 'kunišn-iz' ⁵⁸⁰ nē-awestwārīh paydāgēnīd. Pad harw 3 cāstag bawēd: ka-š ō sar be kunišn nōg-nāwar-jadag rāy ayāb awēšān hān sraw nē warm ayāb hān ī abē-gumān awēšān gumānīg hēnd.
- 19.8) Ēn kū ciyōn bawēd kū zōt barsom pad sālār be hišt bawēd ka rāspīg-ē abē-gumān wāz girēd ud ātaxš-gāh pad pādyaḅ be kunēd ud dast be šōyēd, ul ō barsom nihišn? Ast kē ēdōn gōwēd ay hād ka dast be šōyēd ul ō barsom nihišn ā šāyēd.

⁵⁷⁸ MSS: KR' wyn'k'l.

⁵⁷⁹ HJ: whš'pwl.

⁵⁸⁰ HJ: 'BYDWNšn' cnd.

- 19.7) [Kay-Ādur-bōzēd said: "this is revealed in ³⁷¹ the Avesta. It makes a difference if the *zōt* has not (yet) entrusted ³⁷² the *barsom*; an act of worship which another (priest) has finished is not properly (completed) until the *zōt* has entrusted the *barsom*; in that case he should finish the whole service." ³⁷³ Sōšāns said: "unless he has performed all (ritual) acts, he should not finish it." Wehšābuhr said: "(the question arises) ³⁷⁴ even if he has performed both (ritual) acts, ³⁷⁵ (but) has shown a lack of reliability at the conclusion." It is (stated) in all three Teachings: "(a performance of the ritual may be 'unreliable') because his completion (is in) the form of a *Nōg Nāwar*, ³⁷⁶ or if they do not have that recitation by heart, or if they are doubtful as to that which (should be) certain." ³⁷⁷
- 19.8) (A question is) this: how is it if the *zōt* has entrusted the *barsom*, and a *rāspī* takes the *bāj* without error, ³⁷⁸ and purifies the seat of the fire, and washes his hand—should he lay it on the *barsom*? ³⁷⁹ There is one who says thus: "when he washes his hand, it is proper for him to lay it on the *barsom*."

³⁷¹ Lit. "evident from".

³⁷² Lit. "has not left it with a caretaker". The expression probably refers to one of the final acts of the *Yasna* ritual, when the *zōt* solemnly entrusts the *barsom* to the *rāspī* while reciting Y. 72. 5, *stauuas ašā yē hudā yōi hānti* (see Kotwal and Boyd 1991: 128).

³⁷³ Meaning, presumably, that one is only obliged to complete the ritual (rather than abandoning it when something untoward has happened) after the *zōt* has handed over the *barsom*.

³⁷⁴ This is presumably a case in which the question arises whether the priest should abandon the ritual or complete it.

³⁷⁵ I.e. the *zōhr* to Fire and to the Waters.

³⁷⁶ The words may here refer to the first formal *Yasna* recited by a priestly candidate as part of his initiation (where mistakes could of course occur relatively easily), rather than to a *Yasna* dedicated to *Minō Nāwar* recited by an experienced priest, as in Ch. 13. 16 (see n. 295). The passage as a whole enumerates further cases where doubts may arise (see above, n. 374).

³⁷⁷ The passage logically follows the earlier ones, but also appears to refer back to the last words of Ch. 19. 6 ("when he has memorised it, (he acts) in an authorised manner").

³⁷⁸ Lit. "without doubt". The phrase may be intended to indicate that the *rāspī*'s action is in itself irreproachable.

³⁷⁹ The question seems to concern a *rāspī* who comes in and resumes his duties when the *zōt* has already entrusted the *barsom*, either by handing it to another officiating priest or by laying it down. Apparently, such a lapse made it necessary for the *rāspī* to purify the seat of fire and wash his hand(s) before he was allowed to touch the *barsom*. No such act is known in modern Parsi practice.

Ast kē ēdōn gōwēd ay hād ka gōwēd "ay ōš dār" ā šāyēd, u-š wāz pad war ī barsom be gōwišn. Sōšāns guft hād ka awištāb rāy⁵⁸¹ (*pad) rāh-ē be gōwēd⁵⁸² ā šāyēd, u-š nask ī pad camišn ōh gōwišn. Ka-š xwaršēd nē yašt u-š ōh yazišn, ka yazišn *ō⁵⁸³ sar be kard, ā-š sraw kem gōwišn. Ka abāz *ō yazišn āyēd ašemwohū 3, frauuarāne,⁵⁸⁴ cē gāh dārēd, āθrō ahurahe mazdā puθra tauua ātarš puθra ahurahe mazdā⁵⁸⁵ xšnaoθra tā sar, u-š wāz-girišn, u-š ašəm vohū 3 be gōwišn, u-š⁵⁸⁶ ātaxš-gāh pad pādyāb be kunišn, u-š abāz ō gāh ī zōtān šawišn, u-š dast ul barsom nihišn, u-š ašəm vohū 3, frauuarāne, az-iš šnūman abāz ōsmārišn, u-š wāz-girišnih ī pad yašt ī keh.

Abarag guft hād yaθā ahū vairiio yō zaōtā pad hān ī meh.⁵⁸⁷

581 TD: L'.

582 TD repeats.

583 MSS: ZK.

584 So MSS, *passim*.

585 HJ: mazd.

586 HJ adds: L'WXLm 'L g's (from f. 59r.7), with superscript dots to delete.

587 HJ: myh.

There is one who says thus: "when he says 'pay attention', it is allowed, and he should say the *bāj* formula beside³⁸⁰ the *barsom*." Sōšāns said: "if he recites while on his way because of urgency,³⁸¹ then it is allowed; in that case he should recite the Avestan formula³⁸² for making water.³⁸³ If he had not adored the sun,³⁸⁴ then he should do so; if he had (already) finished his (own) recitation he should recite little. When he comes back to the act of worship he should recite *a.v. (3)*, *frauuarānē*, the appropriate *gāh* prayer,³⁸⁵ *āθrō ahurahe mazdā puθra tauua ātarš puθra ahurahe mazdā*³⁸⁶ *xšnaoθra* ... up to the end; he should take the *bāj*, (recite) *a.v. (3)*³⁸⁷ and purify the seat of the fire,³⁸⁸ go back to the seat of the *zōt* and lay his hand on the *barsom*,³⁸⁹ and repeat *a.v. (3)*, *frauuarānē*,³⁹⁰ its *šnūman*,³⁹¹ and the taking of the *bāj* as in the lesser service."³⁹²

Abarag said: "(he should recite) *yaθā ahū vairiio yō zaōtā*, as in the greater service."³⁹³

380 On Phl. *war* see Kotwal 1985: 388, n. 7.

381 Lit. "oppression" or "haste"; the word appears to be used here for the need to answer a call of nature.

382 Phl. *nask*, which is generally used for a 'book' of the Avesta. For the prayer for answering calls of nature see *Vend.* 18. 43, and Tavadia 1930: 75, nn. 4, 5; Dhabhar 1932: 101, n. 1; Dhabhar 1963: 108, n. 2; Boyce and Kotwal 1971: 311.

383 The inference is that a likely reason for such a late appearance on the part of the *rāspi* is that he had to answer a call of nature; in that case it is apparently proper for him to recite ritual texts before he reaches his proper place in the *pāvī*, as long as he has recited the proper formulae first (cf. below, n. 399).

384 I.e. if he has not recited *xwaršēd amarg raiiōmand auruuaj.aspa be rasād*, the formula to praise the sun at the end of the ceremony (see T.D. Anklesaria 1957: 335).

385 Lit. "what *gāh* he has".

386 I.e. *Y. O. 2*. This is the *šnūman* recited while offering the *bōy* service to the sacred fire in the fire temple. On the text see Geldner 1896: I. 3, §2, n. 4; Kotwal 1985: 368.

387 *A.v. (3)* is recited while purifying the seat of the fire, see Kotwal and Boyd 1991: 87-8.

388 See T.D. Anklesaria 1957: 29-30.

389 See T.D. Anklesaria 1957: 30.

390 See T.D. Anklesaria 1957: 34.

391 I.e. the dedication to the divine being in whose honour the ceremony is performed, see T.D. Anklesaria 1957: 35-6. The alternative translation, "from its *šnūman* onwards", does not appear to yield good sense.

392 The term *yašt ī keh* refers to an abridged *Yasna* ceremony dedicated to *Minō Nāwar*, in which the *rāspi* returns to the sacred precinct before the recitation of *Y. 3*; on the exchange of *bāj* during this service see T.D. Anklesaria 1957: 36 (§ 11).

393 I.e. part of the *rāspi*'s recitation in the exchange of *bāj* in the *Yasna* service proper.

Wehšābuhr guft hād *yaθā ahū vairiio yō ātarəuuaxšō* ⁵⁸⁸... *aθā ratuš ēn kū* 'ōy pad hān' ⁵⁸⁹ ciyōn—ā-m nē rōšnag.

Ast kē ēdōn gōwēd *yaθā ahū vairiio yō ātarəuuaxšō* ⁵⁹⁰... *yō zaōtā ... aθā ratuš*.

Ka rāspīg sar be *kunēd, ⁵⁹¹ ka wehīh hamē ōy weh; ka nē ātarwaxš, *yō bitiiō* ⁵⁹² *zaōtā*. ⁵⁹³ Ka wēš-abestāgih hān gyāg tis-iz āmār nēst. U-š *ašəm vohū* 3 be gōwišn, u-š ātaxš-gāh pad pādīyāb be kunišn, u-š ō gāh i zōtān šawišn, u-š dast be šōyišn, u-š ul ō barsom nihišn, u-š ō abestāg i zōt estišn.

Ast kē ēdōn gōwēd ay hān-iz-iš *ašəm vohū ... yaθā ahū vairiio* 2 andar rāh *ōh gōwišn.

Ast kē ēdōn gōwēd ay hād *frauuarāne* *dōihā ⁵⁹⁴ ōh gōwēd cē-š pad zōtiḥ nē guft estēd.

- 19.9) Hād pad hamāg cāstag pad hān zamān bawēd ka zōt pad *frastuiiē* i bun be šawēd tā ka zōt pad wāz-girišnih pad *frastuiiē* i bun be šud, zōt ay ka be namēd, ay ka be drāyēd, ay ka kār-ē wizārdan šawēd, hamāg yazišn sar.

⁵⁸⁸ MSS: *ātrauuaxšō*.

⁵⁸⁹ HJ repeats.

⁵⁹⁰ MSS: *ātrauuaxšō*.

⁵⁹¹ MSS: 'BYDWNt'.

⁵⁹² HJ: *bitiiō*.

⁵⁹³ HJ: *zaota*.

⁵⁹⁴ MSS: *dwh*'.

Wehšābuhr said: "(he should recite) *yaθā ahū vairiio yō ātarəuuaxšō ... aθā ratuš*,³⁹⁴ i.e. as in that, as ..." This is not clear to me.

There is one who says thus: "(he should recite) *yaθā ahū vairiio yō ātarəuuaxšō ... yō zaōtā ... aθā ratuš*,"³⁹⁵

When the *rāspī* finishes (the ritual),³⁹⁶ if everything is proper,³⁹⁷ he is the best (person to do it); if not, the *ātarwaxš*, the "secondary *zaotar*", (should do it). If (either priest) has recited more Avestan,³⁹⁸ that is of no account whatever at that point. And he (i.e. the priest who is to finish) should recite *a.v.* (3), purify the seat of the fire, go up to the seat of the *zōt*, wash his hand and lay it on the *barsom*, and concentrate on the Avestan (recitation) of the *zōt*.

There is one who says thus: "that one should also recite *a.v.* ... *y.a.v.* (2) while 'on his way'." ³⁹⁹

There is one who says thus: "let him recite the *frauuarānē* twice for, unlike the *zōt*,⁴⁰⁰ he has not recited it."

- 19.9) Now in all Teachings it is (stated) that at the time when the *zōt* comes to the first *frastuiiē* ⁴⁰¹ until he has reached the *bāj*-taking of the first *frastuiiē*,⁴⁰² if the *zōt* grows damp,⁴⁰³ or 'chatters', or

³⁹⁴ Neither the Indian nor the Iranian MS tradition appears to confirm that such a practice existed.

³⁹⁵ I.e. a double exchange of the *bāj*, Phl. *wāz i dōgānag*. On the various types of *bāj* see above, Ch. 2 n. 17.

³⁹⁶ The MSS have what looks like a past tense here; since there appears to be no way in which a translation "if the *rāspī* has finished (the ritual)" could make sense here, it seems best to emend 'BYDWNt' to the present tense 'BYDWNyi' (*kunēd*).

³⁹⁷ Lit. "if goodness".

³⁹⁸ Lit. "when a case of more Avesta". In other cases the number of Avestan texts recited by a priest, and the merit they confer, may be a consideration in ritual matters.

³⁹⁹ I.e., it seems, to the seat of the *zōt*. Such a recitation, made in modern Parsi practice by the *zōt* at the beginning of the *Yasna* (see Kotwal and Boyd 1991: 89), is regularly referred to in Iranian MSS as *y.a.v.* 2 *andar rāh guftan*, "to recite *y.a.v.* (2) on the way" (see, e.g., Jamasp-Asa and Nawabi 1976, vol. 32: 234-5). The commentator evidently held that the *y.a.v.* (2) should be repeated by a *rāspī* on re-entering the *pāvī* under the circumstances described here.

⁴⁰⁰ Lit. "he has not recited it in the position of the *zōt*". The reference is to the fact that, in high liturgies, the *frauuarānē* is recited by the *zōt* alone at this point.

⁴⁰¹ Lit. "*frastuiiē* of the beginning", i.e. *Y. O. 4*, in contradistinction to the same passage in *Y. 11. 17*.

⁴⁰² I.e. *Y. O. 13*.

⁴⁰³ I.e., presumably, with sweat; cf. NP *namidan* "to grow moist", Steingass 1975: 1428.

Māhguš(n)asp ⁵⁹⁵ guft hād ka-š abestāg ī pad rāspīgih andar kard ā-š yazišn sar be kunišn.

Sōšāns guft hād zōt harw gyāg-ē kū be drāyēd az harw kas-ē yazišn sar.

Ēdōn ham-dādestān-tar būd hēnd kū az zōt sar tā rāspīg ōh sar be kunišn.

- 19.10) Ka gōspand pad yašt, zōt ay ka be namēd, ay ka be drāyēd, ay ka *ō kār wizārdan šawēd, gōspand ka nē kušt ā nē kušīšn; ka kušt ā zōhr nē dahišn.

*Mard ⁵⁹⁶ ka be namēd ayāb ⁵⁹⁷ *ō wizārdan šawēd zōhr ōh ⁵⁹⁸ dahišn. Ka be drāyēd ā nē dahišn. *Mard ⁵⁹⁹ ka abestāg ī yašt ī drōn-ē be hišt zōhr dahišn.

Yašt drahñāy ⁶⁰⁰ spandarmad pad šōn az-iš ham-urusparih ōh kunišn.

- 19.11) Ka yašt pad zōhr-ē, zōt ay ka be namēd, ay ka be drāyēd, ay ka ō kār ⁶⁰¹ wizārdan šawēd, zōhr ka nē dād nē dahišn.

Ka yašt, ay ka be namēd, ay (*ka) be *ō kār wizārdan šawēd, ⁶⁰² ā az-iš bāzāy ud drōn ōh yazišn; ka be drāyēd ā nē yazišn. Hād Wehšābuhr ay *pāyag ⁶⁰³ ī xwārtar guft. Pas guft bawēd kū bāzāy, drōn pad jud az yazišn *hamē ⁶⁰⁴ ōh yazišn. ⁶⁰⁵ Any tōm ka *ōh gumānīg, awēšān abēgumān hēnd ka bāzāy.

⁵⁹⁵ MSS: *m'hwšp'*.

⁵⁹⁶ MSS: *GNR'*.

⁵⁹⁷ HJ: *p*.

⁵⁹⁸ HJ: *'w'*.

⁵⁹⁹ MSS: *GNR'*.

⁶⁰⁰ HJ: *dlhn'*.

⁶⁰¹ MSS repeat.

⁶⁰² HJ adds: *'y*.

⁶⁰³ MSS: *p'hyk*.

⁶⁰⁴ MSS: *hm'k*.

⁶⁰⁵ TD: *'ycšn*.

leaves to answer a call of nature,⁴⁰⁴ the entire act of worship comes to an end.⁴⁰⁵

Māhguš(n)asp said: "if he has mixed the Avestan (recitation) of the *rāspī* (with his own), then he should terminate the act of worship."

Sōšāns said: "If the *zōt* 'chatters' anywhere, then the act of worship is over for everyone."

There has been general agreement ⁴⁰⁶ that, because of the *zōt*, the *rāspī* should likewise terminate (his performance).

- 19.10) When a sheep (is to be sacrificed in) the act of worship, if the *zōt* grows damp, or 'chatters', or leaves to answer a call of nature, if the sheep has not yet been killed then it should not be killed; if it has been killed then the *zōhr* should not be offered.

If another priest ⁴⁰⁷ grows damp, or leaves to answer a call of nature, the *zōhr* should be offered. If he 'chatters' it is not to be offered. If another priest omits the Avestan (recitation) of the *Drōn* service (?),⁴⁰⁸ the *zōhr* is to be offered. For the length of the service one should shield (?) ⁴⁰⁹ him in the manner of Spandarmad.

- 19.11) If it is a service with *zōhr*, if the *zōt* grows damp, or 'chatters', or leaves to answer a call of nature, if the *zōhr* has not been offered it should not be offered.

If it is an (ordinary) *Yasna*, if he grows damp or leaves to answer a call of nature, then it is *bāzāy* sin on his part, but he should still perform a *Drōn* ceremony; if he 'chatters', he should not perform (any ceremony). Thus Wehšābuhr said: "it is the lighter degree (of sin)". Therefore it has been said that, in case of a *bāzāy* sin, a *Drōn* ceremony should always be performed, as opposed to a

⁴⁰⁴ Lit. "to perform a business".

⁴⁰⁵ I.e. should be abandoned.

⁴⁰⁶ Lit. "thus they have been more in agreement".

⁴⁰⁷ Lit. "man", a general term for "priest" (for references see Pahlavi Glossary), here used in contradistinction to *zōt*.

⁴⁰⁸ So the MS tradition; in view of the context it seems more plausible to emend to *yašt* **drahnāy*, "the length of the service".

⁴⁰⁹ Phi. *ham-urusparih*. MacKenzie (1971: 84) gives "intestines, womb; core, essence" for **uruspar*. The term derives from Av. *uruθbarə-*, which has the same meaning (Bartholomae 1904: 1531-2). In *SupplŠnŠ* 11. 4 (Kotwal 1969: 23), the word *aškamb*, "belly", renders Av. *uruθbarə-*. The tentative translation proposed here is based on the general context, the meaning "womb", and the association with Spandarmad, the protective *Yazad* of the earth.

Drōn sar andar šab barēd ⁶⁰⁶ ā šāyēd.
Abarag āca nica ōh kard.]

CHAPTER 20 (38)

[TD 42r.11-42v.5; HJ 61r.10-61v.8]

- 20.1) *dahmō zaōta tanu.pərəθa upa.sraōtārō*,⁶⁰⁷
Ka dahm zōt u-š tanāpuhl ⁶⁰⁸ abar-srōdār [kū margarzān hēnd],
- 20.2) *yezi diš tanu.pərəθō vaēōa*,
agar hān az awēšān tanāpuhlagih āgāh,
- 20.3) **aētauuatō* ⁶⁰⁹ ratufriš yaūuaṭ framaraiti.
hān and-iš radihā cand-iš frāz ōšmārēd [kard ī xwēš].
- 20.4) *yezi āaṭ diš nōit tanu.pərəθō vaēōa*,
Agar hān nē az awēšān tanāpuhlagih āgāh,
- 20.5) *vīspanam* ⁶¹⁰ gāθanam ratufriš.
harwisp gāhān radihā.

Yasna. Whereas other people ⁴¹⁰ are doubtful, they are without uncertainty in case of a *bāzāy sin*.⁴¹¹
It is permissible to continue a *Drōn* ceremony into the beginning of the night.⁴¹²
Abarag said that the same is true of the *āca nica*.⁴¹³

CHAPTER 20: ON CELEBRANTS WHO ARE IN A STATE OF SIN (1)

- 20.1) *If a pious man is the zaotar (but) people whose body is forfeit are the assistant celebrants*,
If a pious man is *zōt* but *tanāpuhl* ones are his assistant celebrants [i.e. they are in a state of mortal sin],
- 20.2) *if he knows them to be in a state where their body is forfeit*,
if he is aware of their *tanāpuhl* state,
- 20.3) *he satisfies the Ratus to the extent that he 'concentrates' on the recitation*.⁴¹⁴
he (acts) in an authorised manner to the extent that he 'concentrates' on the recitation [of his own section of the liturgy].
- 20.4) *(But) then, if he does not know them to be in a state where their body is forfeit*,
If he is not aware of their *tanāpuhl* state,
- 20.5) *he satisfies the Ratus with* ⁴¹⁵ *all Gāthā recitations*.
he (acts) in an authorised manner concerning all *Gāthās*.

⁴¹⁰ For the reading *tōm* ("seed") for *twm*, see Gignoux and Tafazzoli 1994: 430; in view of the etymology of Phl. *mardōm* from *mard tōhm* (cf. ManMP *mrdwhm*), it is proposed here to understand the word *tōm* as meaning "people".

⁴¹¹ Meaning, it seems, that those who are content with the more modest ritual can at least be confident that it is valid, while those who insist on celebrating a vitiated act of worship as a *Yasna* cannot be certain that it is acceptable.

⁴¹² In modern Parsi practice no higher liturgy can be performed during the first watch of the night (*Ēbsrūsrim*), and this tradition is probably ancient. The purport of this line may be that if a ritual is being performed and cannot be completed before the onset of the *Ēbsrūsrim gāh*, then it may still be completed if it is defined as a *Drōn* service, whilst a more elevated ceremony would be vitiated. It should be noted, however, that in modern practice high rituals are not normally performed so late in the day.

⁴¹³ I.e. Y. 68. 21, towards the end of the *Āb-zōhr* section (see Kotwal and Boyd 1991: 124, and above, n. 365). It would seem that Abarag claimed that it was permissible to finish a ceremony if one had reached this point at nightfall.

⁴¹⁴ On Av. *fra.mar-* and Phl. *frāz ōšmurdan* see above, Ch. 3, n. 59, and the Avestan and Pahlavi Glossaries.

⁴¹⁵ The use of the genitive in this context corresponds to that of *kaḡham ... gāθanam* in Ch. 19. 1; it is repeated in Ch. 21. 5, below.

⁶⁰⁶ HJ: *YBLWNNyt*.

⁶⁰⁷ TD: *upa.sraōtārō*.

⁶⁰⁸ TD adds '*Pš*'.

⁶⁰⁹ MSS: *aēuuatō*.

⁶¹⁰ TD: *vīspaēnam*.

CHAPTER 21 (39)

[TD 42v.5-43r.15; HJ 61v.8-62v.11]

- 21.1) *tanu.pərəθa zaota dahma upa.sraōtārō*,⁶¹¹
Tanāpuhl zōt u-š dahm abar-srōdār [kū zōt margarzān],
- 21.2) *yezi dim tanu.pərəθəm *vīḍarə*,⁶¹²
agar-iš awēšān az ōy tanāpuhlagānīh āgāh hēnd,
- 21.3) *aētauuatō ratufriš yauuaṭ *framəraṇti*.
hān and-šān radihā cand frāz ōšmārēnd [kard i xwēš].
- 21.4) *yezi āaṭ dim nōit tanu.pərəθəm *vīḍarə*,⁶¹³
Agar awēšān nē az hān i *ōy tanāpuhlagānīh āgāh hēnd,
- 21.5) *vīspanam gāṭhanam ratufriš*.
harwisp gāhān⁶¹⁴ radihā.
- 21.6) [Hād nē xūb 'kē pad xūb'⁶¹⁵ gōwēd margarzān; ud az hān petīt,⁶¹⁶
u-š dast pad pādyāb ōh bawēd u-š kār ud kirbag ōh bawēd ud
yazišn az hān ō puhl šawēd.
Ast kē ēdōn gōwēd ay hād margarzān ud az hān *ōh pad bīm ud
*zōr,⁶¹⁷

CHAPTER 21: ON CELEBRANTS WHO ARE IN A STATE OF SIN (2)

- 21.1) *If one whose body is forfeit is the zaotar, and pious ones are the assistant celebrants,*
If one who is *tanāpuhl* is the *zōt*, and pious ones are his assistant celebrants [i.e. the *zōt* is worthy of death],
- 21.2) *if they have recognised*⁴¹⁶ *him as being in a state where his body is forfeit,*
if they are aware of him,⁴¹⁷ of his *tanāpuhl* state,
- 21.3) *they satisfy the Ratus to the extent that they 'concentrate' on the recitation.*
they (act) in an authorised manner to the extent that they 'concentrate'⁴¹⁸ on the recitation [of their own section of the liturgy].
- 21.4) *(But) then, if they have not recognised him as being in a state where his body is forfeit,*
If they are not aware of his *tanāpuhl* state,
- 21.5) *they satisfy the Ratus with*⁴¹⁹ *all Gāthā recitations.*
they (act) in an authorised manner concerning all *Gāthā* recitations.
- 21.6) [Thus one who pronounces ritually fit⁴²⁰ one who is unfit, is worthy of death; he should perform penance for it, and his hands should be ritually cleansed,⁴²¹ and he should (perform) meritorious deeds, and because of that the act of worship will go to the Bridge⁴²² (?).⁴²³
There is one who says: "(he is) worthy of death, and he still⁴²⁴ (lives) in fear and oppression because of it."

⁴¹⁶ For the emendation see Bartholomae 1904: 1318, n. 7. The present translation seeks to retain the sense of the perfect tense, although Bartholomae's "they know" (Bartholomae 1904: 1315) is more elegant.

⁴¹⁷ The translation seeks to render Phl. -iš, in combination with the following *az ōy tanāpuhlagānīh*.

⁴¹⁸ See above, Ch. 3, n. 59.

⁴¹⁹ On the genitive see above, Ch. 20, n. 415.

⁴²⁰ Or "holding the *khūb*".

⁴²¹ I.e., presumably, he should undergo some purification ritual; but see below, n. 423.

⁴²² On this expression, which can have either a positive or a negative connotation, see Williams 1990: II. 149 n. 1, and above Ch. 8, n. 123.

⁴²³ The interpretation of the passage depends largely on one's understanding of the particle *ōh*, "thus, so, still, nevertheless" in this context. If one takes it to refer to the notion of being in a state of mortal sin one might translate: "he should perform penance, and his ritually cleansed hands (*dast i pad pādyāb*) are still thus (i.e. impure), and his meritorious deeds are still thus (i.e. invalid), and because of that the act of worship goes to the Bridge (i.e. as a sin)."

⁴²⁴ I.e. despite the acts of penitence named above.

⁶¹¹ TD: *upma.sraōtārō*.

⁶¹² TD: *vīuuarə*; HJ: *vīuuarə*.

⁶¹³ MSS: *vīuuarə*.

⁶¹⁴ HJ adds *lt*.

⁶¹⁵ TD om.

⁶¹⁶ HJ: *ptytyk*.

⁶¹⁷ MSS: *zwhl*.

Zurwāndād pas guft bawēd kū yaštag ka atuwānigih (*rāy) nē rawēd ēd-iz pad raft dārišn margarzān; ka pad petitig būd ⁶¹⁸ estēd ⁶¹⁹ nē šāyēd; ā-š dast ⁶²⁰ pad pādyāb ōh bawēd u-š az hān yazišn i kasān *ōh pahrēzišn.

Ast kē ēdōn gōwēd ay hād yazišn-iš bun nē *bawēd. ⁶²¹

Ast kē ēdōn gōwēd ay tis-iz-iš kār ud kirbāg nē bawēd.]

- 21.7) *dahmō zaōta dahmō upa.sraōtārō* ⁶²² *vispe ratufriiō.*
Dahm zōt u-š dahm abar-srōdār hād harwisp radihā.

- 21.8) *tanu.pərəθō* ⁶²³ *zaōta tanu.pərəθō upa.sraōtārō vispe*
aratufriiō. ⁶²⁴
Tanāpuhl zōt ⁶²⁵ 'u-š tanāpuhl' ⁶²⁶ abar-srōdār ⁶²⁷ harwisp
aradihā.

CHAPTER 22 (40)

[TD 43r.15-44r.11; HJ 62v.11-64r.5]

- 22.1) **kahiiāci* ⁶²⁸ *nā dahmanām zaōθrāōa ratufriš,* ⁶²⁹
Mard kadār-iz-ē az dahm pad zōtīh radihā,
22.2) *nāirikāsci* ⁶³⁰ *apərənāiūkaheci,*
nārig-iz [pad hān i xwēš] abumāyag-iz [pad hān i kasān],

⁶¹⁸ HJ: YXWWNyī.

⁶¹⁹ HJ: YK'YMWNTn'.

⁶²⁰ TD om.

⁶²¹ MSS: byt'.

⁶²² TD: sraōtārō.

⁶²³ TD: tanu.pərəθu.

⁶²⁴ TD: aratufriš.

⁶²⁵ TD om.

⁶²⁶ TD om.

⁶²⁷ TD: sraōtārō srōdār.

⁶²⁸ MSS: kahiiāci.

⁶²⁹ HJ: ratufriiō.

⁶³⁰ TD: apərənāiūkaheca.

Zurwāndād said finally ⁴²⁵ that if one's celebration ⁴²⁶ is not viable because of inability, to consider it to have taken place nevertheless is worthy of death; if he has been penitent, it is (still) not proper; his hands should be ritually cleansed, ⁴²⁷ and he should still abstain from the act of worship of the others. ⁴²⁸
There is one who says: "he has not performed an act of worship at all." ⁴²⁹

There is one who says: "there is no merit for him whatever."

- 21.7) *If a pious man is the zaotar and pious men are the assistant celebrants, all satisfy the Ratus.*
If a pious man is the zōt, and pious men are his assistant celebrants, all (act) in an authorised manner.
21.8) *If a man whose body is forfeit is the zaotar and men whose bodies are forfeit are the assistant celebrants, all fail to satisfy the Ratus.*
If one who is tanāpuhl is the zōt, and people who are tanāpuhl are his assistant celebrants, all (act) in an unauthorised manner.

CHAPTER 22: ON THOSE WHO ARE SUITABLE FOR THE OFFICE OF ZAOTAR

- 22.1) *With the performance of the office of zaotar* ⁴³⁰ *by any one of those who are pious, a person* ⁴³¹ *satisfies the Ratus,*
Any man of the pious ones may authorisedly perform ⁴³² the office of zōt,
22.2) *even (with) that of a woman or a minor child,*
and also a woman [at her own (fire)], and a child [at a public ⁴³³ (fire)].

⁴²⁵ Lit. "later"; the word may have a connotation of finality here.

⁴²⁶ Lit. "what is celebrated".

⁴²⁷ Or: "his ritually cleansed hands are still thus (i.e. impure)", cf. above, n. 423.

⁴²⁸ Lit. "people".

⁴²⁹ Lit. "his a.o.w. does not have a beginning".

⁴³⁰ So Bartholomae 1904: 705; this seems the most plausible explanation of the form. The word *zaoθra-* occurs only twice in this sense, however, its usual meaning being "libation, offering" (see Bartholomae 1904: 1654-5; Boyce 1966). It could be argued therefore that the statements made in this Chapter only concern the *zōhr* ritual. On the ablative form in *-āōa* see Reichelt 1909: 168; on the causal function of the ablative see Reichelt 1909: 250.

⁴³¹ Lit. "man", but cf. the following passage.

⁴³² Lit. "authorisedly at the office of zōt."

⁴³³ Lit. "at that of the persons". Cf. *Herb.* 5. 5 (Kotwal and Kreyenbroek 1992: 40-1), where it is implied that, while a woman may freely officiate at her own fire, it is "barely permissible" for her to do so at a public fire such as an *Ātēš Bahrām*.

- 22.3) *yezi vaēθa hāθanām θbarəsēšca frataurunāsca*,⁶³¹
 agar [ēdōn] āgāh ī *hādān⁶³² *brin⁶³³ [sar] ud frāz-gīrišnīh
 [bun],
- 22.4) *aṇtarə*⁶³⁴ *hāitišu yasnəm *frāiziš*.
 andarag ī *hādān⁶³⁵ [andarag⁶³⁶ dānēd⁶³⁷] ud yasn-iz frāz
 yazišnīh [dānēd⁶³⁸ kū-gyāg abāyēd guftan.
- 22.5) *Ā-z aburnāyag ka zīrak u-š yašt warm ud abē-gumān pad kār ī*
yazišn ā pad harw kār-ē šāyēd.
Zan tā daštān bawēd; ā-š yazišn ī pad zōhr ōh kunišn: daštān bawēd
*andar *gumbad*⁶³⁹ *nē hilišn, az kadag*⁶⁴⁰ *pad 15 *gāmīh*⁶⁴¹
*dārišn. Ast kē ēdōn*⁶⁴² *pad 30 gām gōwēd*.
Ay nōi tā nāirika kasu.xraθβa.
*Hān ī zōhr*⁶⁴³ *ī ābān gōwēd, ī yazišn hamē hēnd, ā nē šāyēd; kē*
hān ī ātaxšān gōwēd, ka nē pad zōhr, ā šāyēd.

- 22.3) *if (s)he knows the end and beginnings of the sections*,
 if, [that is], (s)he is aware of the cutting-off [the end]⁴³⁴ of the
 sections of the liturgy,⁴³⁵ and their taking-up [beginning],
- 22.4) *reciting (?)*⁴³⁶ *the yēhē hātām*⁴³⁷ *between the sections*.
 (and of) what is in between the sections [he knows (the formulae) in
 between], and [knows where one should recite] the opening
 formulae of the acts of worship.
- 22.5) [So indeed, if a minor child is intelligent and has the liturgy⁴³⁸ by
 heart and is without uncertainty concerning the act of worship, then
 it is suitable for any function (in it).
 A woman, of course,⁴³⁹ may be *in menses*, and her performances
 of the *Yasna* with *zōhr* are to be done as follows: ⁴⁴⁰ (when) she is
in menses, one should not allow her into the fire-chamber; one
 should keep her at fifteen paces from (its) dwelling. There is one
 who says thus: "at thirty paces".
 That is to say: *that woman should not be of poor*
understanding.⁴⁴¹
 She who recites the liturgy to the Waters with *zōhr*,⁴⁴² i.e. those
 (recitations) which are acts of worship,⁴⁴³ that is not allowed; she
 who recites the (liturgy) to the Fires, if (she recites) without *zōhr*,
 then is it allowed.⁴⁴⁴

- ⁴³⁴ Phl. *brin* also occurs as a rendering of Av. *θbarəs-* in Y. 57. 2, where *pāiū*
θbōrəštāra is translated *pānag bringar*, see Kreyenbroek 1985: 36-7.
- ⁴³⁵ The word *hād* is the usual Phl. rendering of Av. *hāiti-* (Bartholomae 1904: 1801).
 For the emendation of what looks like *yšt'n* to *h't'n* see Bartholomae 1904: 1011,
 s.v. *frāiziš*.
- ⁴³⁶ On the doubtful character of the form *frāiziš* see Bartholomae 1904: 1011.
- ⁴³⁷ For this interpretation of Av. *yasnəm* see the remarks on Av. *yasnō.karəti-* in
 Kreyenbroek 1985: 88-9; cf. also Kotwal and Boyd 1991: 155 n. 6.
- ⁴³⁸ This seems the obvious meaning of Phl. *yašt* in this context.
- ⁴³⁹ A rendering of Phl. *tā* in the light of the context.
- ⁴⁴⁰ Phl. *yazišn* is here translated as a plural, in order to indicate that the statement
 represents a general rule; in fact it implies, not that there is a proper way for a
 woman to perform a formal act of worship at such a time, but that such acts are to
 be avoided.
- ⁴⁴¹ Cf. *Vend.* 7. 59, where Av. *kasu.xratu-* is glossed *kū hērbēdestān nē kunēd*, "who
 does not attend *hērbēdestān*" (on which see Kotwal and Kreyenbroek 1992: 15-8).
 Here the sentence may well be used to indicate that women are to use their
 judgement in such matters.
- ⁴⁴² Lit. "speaks ... the *zōhr* to the Waters"; the contrast with the words *ka nē pad zōhr*
 in the latter part of the passage suggests that performance of the *zōhr* ritual is
 implied here.
- ⁴⁴³ Presumably in contradistinction to private prayers said without ritual, see next note.
- ⁴⁴⁴ Dastur Kotwal points out that this statement seems improbable in view of what is
 known about general Zoroastrian attitudes regarding menstruation; modern Zoro-

⁶³¹ HJ: *fratiurunāsca*.

⁶³² MSS: *yšt'n*.

⁶³³ MSS: *blswm*.

⁶³⁴ HJ: *ax tarə*.

⁶³⁵ MSS: *yšt'n*.

⁶³⁶ HJ: *ndlg*.

⁶³⁷ TD: *YD'YTNyt'*.

⁶³⁸ TD: *YD'YTNyt'*.

⁶³⁹ MSS: *gwmbwt'*.

⁶⁴⁰ MSS: *krik'*.

⁶⁴¹ MSS: *g'm yhy*, with *yh* written over the latter cluster.

⁶⁴² HJ orn.

⁶⁴³ MSS: *zwl*.

*Ādurfarnbāg⁶⁴⁴ *Narsē⁶⁴⁵ guft hād zan ī be pad hān kār
abestāg *guft⁶⁴⁶ kū šāyēd, tā nē šāyēd.
(*Wehdād) Ādur-Ohrmazdān guft be gōwēd kū nē šāyēd, tā šāyēd.
Gōguš(n)asp⁶⁴⁷ guft hād kū hān abestāg gōwēd kū nē šāyēd, hān-
iz *drāyīšn.⁶⁴⁸ Ay ēd ēdōn gōwēd hād xwaršēd šnāyīšn nē kunišn
u-šān māh niyāyīšn⁶⁴⁹ nē kunišn, u-šān *saxwan⁶⁵⁰ ī xūb-dār nē
gōwišnīh, u-šān xwadāy ī *rōzēn nēst, u-šān pēš-gāhīh nēst.]

- 22.6) *ašəm vohū*⁶⁵¹ *vahištəm astī*
Ahlāyih ābādīh⁶⁵² ī pahlom⁶⁵³ ast [ēn kū hambār-ē ī kirbag weh]
22.7) *uštā astī uštā ahmāi*
Nēk ast [ahlāyih ī ōy-iz ī] nēk hamē [rawišnīg]
22.8) *hīiať ašāi vahištāi ašəm.*
Kē⁶⁵⁴ ahlāyih [ahlāyēnīdār, *any 'ayāb amāh'⁶⁵⁵] pahlom⁶⁵⁶
ahlāyih [kū *ōh kunēnd].

FRADOM FRAGARD SAR

Ādurfarnbāg-Narsē said: "except if a woman has recited Avestan on an occasion when⁴⁴⁵ it is allowed,⁴⁴⁶ it is not permissible (for her to recite Avestan)." ⁴⁴⁷

(*Wehdād)⁴⁴⁸ the son of Ādur-Ohrmazd said: "except if she recites when it is not allowed, it is permissible." ⁴⁴⁹

Gōguš(n)asp said: "if she recites those Avestan (texts) which are not allowed, then it is 'chattering'." ⁴⁵⁰ That is, he explains this as follows: "the propitiation of the Sun ⁴⁵¹ should not be performed and they should not pray the *Niyāyīšn* to the Moon, and they should not recite the words belonging to those who hold the *khūb*,⁴⁵² and they have no fee-paying 'clients'(?),⁴⁵³ and they have no precedence (among the congregation)." ⁴⁵⁴

- 22.6) *Good Righteousness is best*,⁴⁵⁵
Righteousness is the foremost prosperity [that is, a store of merit is best],
22.7) *According to wish it is, according to wish for him,*
It is good [the righteousness of him who is] good for ever[-more],
22.8) *Namely, righteousness belongs to Best Righteousness.*
To him who has righteousness [to the one who acts righteously, either others or ourselves], belongs the foremost righteousness [i.e. they act thus].

THE END OF THE FIRST FRAGARD

astrian women are not allowed to pray at all at such times. The present passage on the other hand suggests that, while it was always forbidden for a woman *in menses* to perform the *zōhr* ritual to the Waters, they could at one time recite the *Ātaxš Niyāyīšn*, presumably as a private prayer without ritual, recited away from fire. On the *zōhr* offerings see Darmesteter 1960: I. LXXXVII; Boyce 1966.

⁴⁴⁵ The use of *kū* here seems closer to NP usage than to standard Pahlavi.

⁴⁴⁶ Lit. "for that affair ... where it is allowed".

⁴⁴⁷ I.e. she may not recite Avestan except when this is expressly permitted.

⁴⁴⁸ For the insertion cf. Shaked 1979: 301 (D5. 2).

⁴⁴⁹ I.e. she may recite Avestan except in cases where this is expressly forbidden.

⁴⁵⁰ I.e. evil speech. The emendation assumes that later copyists thought that the last letter of *ZK Yc* belonged to the next word, which they may have understood as *cagar*, and 'corrected' the following word accordingly.

⁴⁵¹ I.e., probably, the *Xwaršēd Niyāyīšn* (but note the form *šnāyīšn*), or possibly the "adoration of the Sun" referred to in Ch. 19. 8 (see also Ch. 19, n. 384).

⁴⁵² Or "are ritually fit", cf. above, Ch. 21. 6 with n. 420.

⁴⁵³ Cf. NP *ruzina* "daily wages". If this interpretation is correct the words may refer to those who commission the performance of a ritual, see Kreyenbroek 1987b.

⁴⁵⁴ For this concept see the *Dd* passages cited in Kreyenbroek 1987b: 198-200.

⁴⁵⁵ The *Fragard* ends with the *ašəm vohū* prayer, with its Phl. commentary.

⁶⁴⁴ MSS: 'twl lnb'k.

⁶⁴⁵ MSS: ns'y.

⁶⁴⁶ MSS: gwt'.

⁶⁴⁷ MSS: gwgwšp'.

⁶⁴⁸ TD: dl'yš; HJ: dl'pš.

⁶⁴⁹ MSS: nnyd'dšn'.

⁶⁵⁰ MSS: mynšn.

⁶⁵¹ HJ: vohū.

⁶⁵² MSS: w'p'tyh.

⁶⁵³ TD: p'hlm; HJ: phlm.

⁶⁵⁴ MSS: MN.

⁶⁵⁵ HJ om.

⁶⁵⁶ HJ repeats.

INDEX OF REFERENCES TO OTHER AVESTAN TEXTS

- Y. 0. 2:¹ *āθrō ahurahe mazdā puθra tauua ātarš puθra ahurahe mazdā*, 19. 8
- Y. 0. 4: *frastuiē*, 19. 9 (see also Y. 11. 17)
- Y. 3 (opening of *Drōn* service): *xšnaoθra*, 10. 49
- Y. 3. 1: *x̣̌ arəθəm miiəzdəm ... hauruuata aməratāta ... gāuš huθā*, 10. 50
- Y. 3. 2: *aēsma āiiese yešti baoiθi*, 10. 50
- Y. 3. 3: *āpəm*, 10. 50
- Y. 3. 3: *uruuəram*, 10. 50
- Y. 4. 1: *ima humatāca hūxtāca*, 10. 50
- Y. 5. 1: *iθā*, 10. 50, 56, 57
- Y. 5. 1: *iθā āt yazamaide*, 10. 49
- Y. 7-8: *ašaiia daθāmi*, 3. 8
- Y. 7. 1: *ašaiia daθāmi x̣̌ arəθəm miiəzdəm hauruuata aməratāta*, 10. 30
- Y. 7. 25: *yaθā ahū vairiō (aθā ratuš ašāciθ hacā)*, 10. 32, 52
- Y. 7. 25: *vīspāi yauuē*, 2. 9
- Y. 8. 1: *frasasti ahurahe mazdā*, 10. 34
- Y. 8. 1: *ašaiia.nō paiti.jamiiāt*, 10. 36
- Y. 8. 1-3: *ašaiia.nō paiti.jamiiāt ... aməša spənta*, 2. 9
- Y. 8. 2: *x̣̌ arata narō*, 10. 36
- Y. 8. 4: *aētəm ā yātumanahe*, 10. 39
- Y. 11. 16: *ašəm vohū* (3), 2. 8, 13
- Y. 11. 16 (= 12. 1): *frauuarānē mazdaiiasnō*, 2. 8, 14 (see also Y. 62. 12)
- Y. 11. 17: *frastuiē*, 2. 7, 8 (see also Y. 0. 4)
- Y. 27. 13: *yaθā ahū vairiō* (4), 13. 6, 7; 18. 2
- Y. 28. 1: *yaθā ahū vairiō*, 18. 2
- Y. 28. 2: *ahiiā yāsā nəmaṇhā ustāna.zastō*, 5. 3; 14. 4; 16. 2
- Y. 28. 12: *ašəm vohū*, 17. 2
- Y. 29. 1: *xšmaibiiā*, 14. 4
- Y. 31. 1: *tā vō uruuātā*, 13. 11
- Y. 33. 11: *yō səuuištō*, 17. 2

¹ Numbers refer to Geldner's text (Geldner 1896).

- Y. 34. 1: *yā śīiaoθanā yā vacaphā*, 4. 8
 Y. 34. 15: *mazdā at mōi vahištā*, 18. 2
 Y. 35. 2: *humatanam*, 4. 8; 16. 2
 Y. 35. 5: *huxšaθtrōtēmāi*, 17. 2
 Y. 39. 4: *yaθā tū ī*, 16. 2
 Y. 41. 3: *humāim θβā īžim*, 16. 2
 Y. 41. 5: *θβōi staotarascā*, 16. 2
 Y. 43. 1: *uštā ahmāi*, 16. 2
 Y. 47. 1: *spəntā mainiiuš*, 16. 2
 Y. 51. 1: *vohū xšaθrəm vairim*, 16. 2
 Y. 53. 1: *vahištā ītiš*, 16. 2
 Y. 53. 9: *dužuuarənāiš*, 17. 2
 Y. 54. 1: *ā airiāmā*, 18. 2
 Y. 54. 1 (*Visp. of Dō-Hōmāst*)²: *isať vāstrahe zaraθuštrōiš nēmō*, 13. 10
 Y. 55. 1: *vīspā *gaēθā(sca)*, 13. 11
 Y. 55. 1:³ *gāθābiiō*, 13. 12, 13
 Y. 58. 1: *tať sōiōiš*, 4. 2; 18. 3
 Y. 62. 11: *aiβi.gərəθmahī apam vaŋ hinam*, 2. 13
 Y. 62. 11: *ašəm vohū* (3), 2. 13
 Y. 62. 12: *frauuarānē mazdaiiasnō*, 2. 14 (= Y. 12. 1)
 Y. 62. 13: *y.a.v.* (exchange of *bāj*), 2. 14
 Y. 68. 21: *āca nica*, 19. 11
 Ny. 1. 5 (= 2. 5): *nēmō ahurāi*, 10. 39
 Sir. 1. 1: *ahurahe mazdā raēuuatō x arənaŋhatō*, 13. 12
 Sir. 1. 19: *ašāunam*, 13. 12

UNIDENTIFIED:

- hauruō pasuščit*, 2. 6
hakať, 6. 6⁴
nōit hīš barōit upa karšəm, 10. 54, 55
manō.marətanamca, 4. 3
vacō.marətanamca, 4. 3

² See Ch. 13. 10, n. 296.

³ The word *gāθābiiō* is used to refer to a series of formulae, see Ch. 13, n. 280.

⁴ See *Frahang i Ōim* 2b (Reichelt 1900).

AVESTAN GLOSSARY

[The glossary follows the 'traditional' order of the Avestan alphabet, as it is found in Bartholomae's *Altiranisches Wörterbuch*, with some minor modifications resulting from the adoption of Hoffmann's system of transliteration, but with *uu*, *ii*, where *v*, *y*, occur in the traditional alphabetical order. The numbering of verb roots follows that of the *Altiranisches Wörterbuch*. Because of the corrupt nature of the text, individual forms are not referred to in the glossary; points of grammar are discussed in the Commentary to the translation. Wherever relevant, secondary forms of nouns and present stems of verbs are given in parentheses.]

- aētauuatō* adv. 'so much, to the extent that', 3. 4, 8; 20. 3. See also under *yauať*.
aētaōa adv. 'in that case', 8. 7
aēuuā adj. num. 'one, alone', 4. 7
aēša pron. 'this, that', 1. 4
aog vb. 'to say, speak', 1. 1 *et passim*
aciθōirišta adj. 'impossible to atone for', 11. 2
ad vb. 'to say'; *pairi*~, 'to say, pronounce', 14. 2
**aōāca* adv. 'otherwise', 19. 4
ap (*apaiia*-, *apa*-), vb. 'to reach', 8. 5, 6
apara adj. 'latter, next', 19. 5
apərənāiiu n. '(minor) child', 22. 2
aframərənti f. 'failure to recite', 4. 3. See also *mar*-.
afsmainiuuān adv. 'in verse-lines', 5. 1; 6. 1, 4
aiβiāsta part. 'girded', 19. 6
anu.maiti f. '(the act of) reciting mentally', 7. 1
antərə prep. 'between', 22. 4
aniiā adj. 'other'; n. 'other, one (of two)', 6. 5; 7. 2, 3 *et passim*
aii vb. 'to go'; 'walk', 19. 6; *apa*~ (*apaiia*-), 'to omit', 13. 3; 15. 2
aratufri adj. 'not satisfying the *Ratus*', 6. 2 *et passim*. See also *ratu*-.
arastrəm adv. 'unevenly', 14. 2
aspiia adj. 'of horses, mares', 12. 2
asruiti f. 'failure to recite', 12. 4, 6
aša n. 'righteousness', 22. 6, 8
lah vb. 'to be', 13. 3
ahuna *vairiia* 'id., the *Ahunawar* prayer', 2. 2
āať adv. 'then', 20. 4 *et passim*
āstriia pr. st. see under *star*-

āh- (āṇha-), vb. 'to sit', 19. 6
 uiti adv. 'as follows', 19. 4
 upa prep. prev. 'to, on, over, across', 10. 54 *et passim*
 upa.sraotar- m. 'assistant celebrant', 3. 1, 2 *et passim*
 uu(u)a- adj. 'both', 5. 1 *et passim*
 uš- n. 'ear', 8. 4, 5; 9. 2 *et passim*
 uštā adv. 'according to wish', 22. 7
 ka- interr. pron. 'who, which', 19. 1; 22. 1 *et passim*
 kaθa adv. 'how'; yaθa -ca 'in whatever way', 19. 4 (see also yaθa)
 karša- m. 'furrow', 10. 54
 kasu.xraθan- adj. 'of poor understanding', 22. 5
 kərəti- f. 'action', 15. 3
 kərəsa- m. 'highwayman, bandit', 8. 2
 gaθōti- n. 'robber', 8. 2
 gaṇtuma- m. 'wheat', 10. 1
 gar- vb. 'to be awake', 1. 4; frā.yrāraia- 'to awaken', 1. 3; frā.gāraia- 'id.', 1. 2; frā.yrāraiiō inf. 'to awaken', 1. 3
 gāθā- f. 'id.', 4. 1; 12. 4; 15. 2 *et passim*
 caθrušāmṛūta- n. adj. 'id., formula to be recited four times', 15. 2; 18. 1
 cuuaṭ adv. '(by) how much', 9. 1
 cuuaṇt- adj. 'how much, how many', 2. 1
 tak- (tac-), vb. 'to walk, run', 19. 6
 tanu.pərəθa- adj. n. '(one) whose body is forfeit', 20. 1, 2, 4; 21. 1, 2, 4
 θβarəsah- m. 'cut, end', 22. 3
 θriš adv. 'three (times)', 13. 3
 θrišāmṛūta- adj. n. 'id., to be recited three times', 15. 2
 θriš.hastrəm adv. 'in three groups', 13. 2
 daēuua- n. 'id., demon', 15. 3
 dahma- adj. n. 'pious (person)', 1. 1; 7. 3, 9. 2 *et passim*
 dā- vb. 'to give, put, make'; hauruua ~, 'to complete', 19. 4 (see also hauruua-)
 dāitiia- adj. 'lawful, proper', 12. 3
 dim encl. pers. pron. 'him', 21. 2, 4
 diš encl. pers. pron. 'them', 20. 2, 4
 draonah- n. 'portion, quantity', 12. 3, 5
 paoiria- adj. 'first', 11. 2
 paiti.a.sti- f. 'silent participation (in a ritual)', 4. 2. See stā-, paiti.šti-
 paiti.šti- f. 'silent participation (in a ritual)', 4. 6
 paiti.š.x ana- n. 'interfering noise', 8. 1
 pairi-aoxti- f. 'pronouncement, enunciation', 14. 2
 pairi.uxšati- f. 'protective utterance', 14. 1
 paura- adj. 'first', 19. 5
 paca vā parō vā, 'in the wrong order', 14. 4
 paθ- vb. 'to lie down', 19. 6
 paiia- n. 'milk', 12. 2
 parō prep. 'because of (with abl.)', 11. 1. See also pasca vā parō vā.
 bar- vb. 'to carry', 10. 54; 'to ride', 19. 6
 barō.aspō adj. adv. 'riding a horse', 19. 6
 bāθa pt. 'indeed, truly', 12. 1

bišāmṛūta- adj. n. 'id., to be recited two times', 15. 2
 biš.hastrəm adv. 'in two groups', 13. 1
 fra.tauruna- n. 'beginning', 22. 3
 frasraošiia- n. '(loud) recitation', 2. 2
 frašāimna- part. 'defecating', 19. 2
 frāiziš (?) 'who recites (?)', 22. 4
 frāiia- adj. 'extra, excessive', 12. 5
 fšūšan- n. adj. 'possessing cattle, pastoralist'; fšūšō maθra- 'id.', 4. 2
 naēma- n. 'half, part', 19. 5
 naēmam adv. 'half (as much)', 9. 2
 naēmō.vacastašti- n. 'half-verses', 15. 1. See also vacastaštiuuaṭ.
 nar- m. 'man', 1. 2
 nāirikā- f. 'woman', 22. 2
 nōiṭ adv. 'not', 10. 54 *et passim*
 nitōma- adj. 'lowest', 9. 1; 'smallest', 13. 3
 maēz- vb. 'to urinate', 19. 2
 mad- vb. 'to be(come) intoxicated, drunk', 12. 2, 3, 5
 maθōmiiia- adj. 'medium, medium-loud, moderate', 2. 3; 8. 7; 15. 1
 man- vb. 'to think'; anu-~, 'to recite mentally', 7. 1. See also anu.maiti-
 mana- n. 'manner, way', 15. 1
 mar- vb. 'to concentrate, study'; fra-~, 'to concentrate' on one's recitation (i.e., to pronounce or remember it in such a way that it does not count as formal recitation)', 3. 4, 8; 5. 2; 8. 7; 20. 3; 21. 3 *et passim*
 maθra- n. 'sacred word'. See also under fšūšan-
 mru- vb. 'to say'; ā-~, 'to recite', 6. 4
 yaθa conj. 'when, that'; ~ kaθaca 'in whatever way', 19. 4. See also kaθa.
 yauua- m. '(type of) corn', 10. 1
 yauuaṭ adv. 'as much as', 3. 4, 8; 9. 1 *et passim*. See also under aētauuatō.
 yasna- n. 'id., act of worship', 6. 1 *et passim*; 'the y.h. prayer', 22. 4
 yaz- vb. 'to worship, perform an act of worship, celebrate', 6. 1 *et passim*
 yezi conj. 'if', 8. 4, 5, 6 *et passim*
 vaēd- (vaēθ-, vaēθ-), vb. 'to know', 20. 2, 4; 22. 3 *et passim*. See also viθarō.
 vaēs- vb. 'to agree, be ready, prepared', 1. 3
 vak- m., f. 'voice', 2. 3; 8. 7; 15. 1; 'word, utterance', 13. 3; 15. 4, *et passim*
 vacastaštiuuaṭ adv. 'in verses', 5. 2; 6. 4
 varšti- f. 'act, commission', 11. 2
 vaz- vb. 'to drive', 19. 6
 vazō.raθō adj. adv. 'driving a chariot', 19. 6
 vahišta- adj. 'best', 22. 6, 8
 vāsaiia- vb. pr. st. 'to low, make noise (of animals)', 8. 3
 viθarō 3 pl. pf. of vaēd-, 21. 2, 4
 vīspa- adj. 'all', 20. 5
 raoθah- n. 'river', 8. 2
 ratu- m. 'id., (s.o. in) authority'; ~.friti- adj. 'acceptable to, satisfying the Ratu(s)', 1. 4; 3. 3 *et passim*; ~.friti- f. 'occasion which satisfies the Ratu(s)', 1. 2
 star- vb. 'to sin, be guilty, commit a sin against'; ā-~, 'id.', 12. 4
 staota yesniia 'id. (a ritual)', 19. 4
 stā- (hišt-), vb. 'to stand', 19. 6; paiti-~, 'to participate silently (in a ritual)', 4. 4; 7. 2. See also paiti.a.sti-, paiti.šti-.

- sraoθra-** n. 'recitation', 4. 1
srauu- vb. 'to hear'; **surunauu-** 'to listen' (with gen.), 3. 1, 5; **srāuuaiia-** 'to recite', 4. 4, 6; 7. 2 *et passim*; **fra.srāuuaiia-** 'id.', 2. 3; 15. 1; **aiβi.srunu-** 'to hear, listen', 8. 5; 'to listen (to the recitation of another *zōt*)', 6. 6; **auui.srunu-** 'id.', 6. 5; **upa.srunu-** 'to listen', 2. 3; **vl.srunu-** 'listen (in)', 9. 2; **sruta-** part. 'recited', 7. 3; 'recitation', 19. 1; **a-sruta-** part. adj. 'unrecited', 7. 4
srauuah- n. 'word', 4. 3
zaotar- m. 'id., chief officiating priest', 2. 1 *et passim*
zaoθra- n. 'office of *zaotar*', 22. 1
zaraθuθtri- adj. 'Zarathustrian', 15. 1
šiiiaoθana- n. 'deed, action', 11. 2
hauruua- adj. 'whole'; ~ **dā-** vb. 'to complete', 19. 4
hastra- n. 'session, sitting, group', 13. 3. See also *θriš.hastrēm*, *biš.hastrēm*.
haxta- adj. 'authorised', 2. 1
hāiti- f. 'section (of the liturgy)', 22. 4
hāθa- m. 'section (of the liturgy)', 22. 3
ham.sruj.vāc(a)iiia- n. 'recitation while listening to each other', 6. 2, 3
hišt- see under *stā-*
hurā- f. 'koumiss', 12. 2
hiiaj conj. 'that', 'namely', 22. 8
hūua- adj. 'own', 8. 4, 5; 9. 2 *et passim*
x ar- vb. 'to eat, drink, consume', 12. 2, 3, 5
x arēti- f. 'eating, drinking, act of eating, drinking', 11. 1
x arēnah- n. 'nourishment', 12. 1

PAHLAVI GLOSSARY

[In the alphabetical order used here long vowels precede short ones]

- āb** [MY', 'p], n. 'water', 2. 13 *et passim*; **zōhr i ~ān**, see under *zōhr*; **yašt i pad ~**, see under *yašt*
ābādih ['p'tyh], n. 'prosperity', 22. 6
ābart ['blt'], n. 'id., (one of the celebrating priests)', 13. 5
***ābgir** ['pgyl], n. 'water-cup', 10. 7
Ādurbād i Dādfarrox(ān) ['twr'p't Y d't'plhw('n)], pr. n. 'id.', 10. 27; 13. 16
Ādurfarnbāg-Narsē ['twrplnb'k nls'y], pr. n. 'id.', 22. 5
Ādur-Ohrmazdān, see under *Wehdād*
āfrāh ['pl's], n. 'instruction, teaching', 2. 1
āgāh ['k's], adj. 'aware', 20. 2, 4; 21. 2, 4 *et passim*
āhang ['hng'], n. 'harmony', 2. 8
āmadan (āy-) [Y'TWN-t'n], vb. 'to come', *passim*; **abar ~ (az)**, 'to triumph (over s.o.)', 3. 3, 7; 'to pass', 8. 3; **abar āyīšnīh**, '(the act of) passing', 8. 3; **andar ~**, 'to be appropriate, required', 4. 8; 18. 4; **pas ~**, 'to come late', 13. 6. See also under *kāmag*.
āmār ['m'l], n. 'reckoning, consideration', 10. 27, 41; ~ **kū**, 'it is to be considered that', 13. 14; **tis-iz ~ nēst**, 'it is of no account at all', 19. 8
ārd [KXM', 'lt'], n. 'flour', 10. 2; **wēš-~ih**, 'the presence of plenty of flour', 10. 27
ārdan (ār-) [TXNN-t'n], vb. pr. st. 'to grind', 10. 2
***āsāyīšn** ['s'dšn], n. '(taking a) rest, pause', 10. 51; **pad ~**, 'in an unhurried manner', 10. 50
āstārēnidan (āstārēn-) ['st'lyn-ytn'], vb. 'to commit a sin', 4. 3
āstāridan (āstār-) ['st'l-ytn'], vb. 'to sin, be guilty', 12. 4, 6
ātarwaxš ['tlwhš], n. 'id., (one of the celebrant priests)', 13. 5; 19. 8
ātaxš ['thš], n. '(sacred) fire', 2. 8; 13. 15; 22. 5 *et passim*; ~ **i warhrān**, 'Āteš Bahrām, (a Sacred Fire of the highest category)', 4. 3; **yašt i pad ~**, see under *yašt*
ātaxšgāh ['thšg's], n. 'the seat of the fire', 8. 8; 19. 8
āwurdan (āwar-) [YXYTYWN-t'n], vb. 'to bring', 10. 44 *et passim*; **kār ~**, 'to use, apply, observe', 5. 3
Āzādmard ['c't' GBR'], pr. n. 'id.', 3. 8; 4. 8
abārig ['p'lyk'], adj. 'other', 2. 4 *et passim*
abāxtar ['p'htl], n. 'north', 10. 54
abāyēd ['p'yt'], see under *abāyistan*
abāyistan (abāy-) ['p'y-stn', 'p'y-], vb. 'to have to, be obliged to', *passim*; **andar abāyēd**, 'belongs', 1. 4; 2. 7
abāz [L'WXL, 'p'c], adv. prev. 'back, again', 2. 11; 15. 4; 18. 4 *et passim*; ~ **būdan**, 'to begin again', 2. 13, 14; ~ **guftan**, 'to repeat', 14. 4; ~ **kāstan**, 'to cut back, diminish', 12. 7; ~ **ōšmurdan**, see under *ōšmurdan*
abar [QDM, 'pl], prep. adv. prev. 'on, upon, upward, concerning', *passim*; 'added', 10. 5; (ō) ... ~ **estādan**, 'to concentrate (on)', 18. 4, 5; ~ **kardan** 'to add', 10. 6; ~ **raftan** 'to pass over, omit', 15. 2. See also under *āmadan*, *dastwar*.
Abarag ['plk'], pr. n. 'id.', 3. 8; 8. 8; 10. 2 (?), 10, 29; 13. 14; 19. 8, 11
abar-menišn [QDM mynšn], n. 'mental recitation' 7. 1. See also under *menidan*.

abar-srōdār [QDM slwt'l], n. 'assistant celebrant', 3. 1, 2; 20. 1 *et passim*
 abē-gumān ['py gwm'n], adj. 'without doubt, certain, without error', 3. 8; 19. 7, 8, 11;
 22. 5 *et passim*
 abēr ['pyl], adv. 'very', 10. 21 *et passim*
 *a-be-ayāftār ['BR' 'y'pt'l], see under *ayāftār*
 abestāg ['p(y)st'k'], n. 'Avesta, Avestan text', 2. 3, 4, 9; 18. 2 *et passim*; ~ ī andar
 wēn, see under *wēn*; ~ ī pad ātaxš, 'the Avesta for the Fire (i.e. the *Ātaxš*
Niyāyīšn, Y. 62. 1-10), 2. 10 (see also *yašt ī pad ātaxš*); ~ ī zōt, 'the Avestan text
 to be recited by the *zōt*', 18. 4, 5; wēš--ih, 'the question of s.o. having recited more
 Avestan', 19. 8
 *abismag ['bysmk], n. 'draught (?)', 12. 7
 abrāstag ['pl'stk'], adj. 'raised', 10. 14, 47
 aburnāyag ['pwl'n'yk], n. '(minor) child', 22. 2
 abzār ['pc'l], n. 'implement, instrument', 10. 50
 abzāyīšnig ['pz'dšnyk], adj. 'extra, additional', 12. 7
 abzūdan (abzāy-) ['pzwt'n', 'pz'd-], vb. 'to grow, add to, amount (to)', 10. 3, 11 *et*
passim; 'to thicken', 10. 24
 acāragihā ['c'lkyh'], adv. 'inevitably'; 'a case of helplessness, inevitability', 10. 40
 adwadād ['tqd't'], n. 'id., the sin of abandonment', 3. 8
 a-frāz-ōšmurišnīh ['pl'c'wšmwšnyh], n. 'failing to be attentive', 4. 3
 afsardan (afsar-) ['psl-t'n], vb. 'to cool', 10. 25
 agar [XT], conj. 'if', 8. 4 *et passim*
 ahlāyīh ['hl'dyh], n. 'righteousness', 22. 6, 7, 8
 ahlāyēnīdār ['hl'dyny't'l], n. 'one who is righteous, acts righteously', 22. 8
 ahunwad ['hwnwt'], n. 'id., the *Ahunauuaiti Gāthā*', 13. 8, 9
 amāh [LNH], pers. pron. 'we, ourselves', 22. 8
 and ['nd], adv. 'as much as, so much, some', 3. 4, 8; 10. 3, 6 *et passim*
 andak ['ndk'], adj. adv. 'little, few, a little', 10. 6; 12. 7 *et passim*
 andar [BYN], prep. prev. 'in, about', *passim*. See also under *āmadan*, *abāyistan*,
kardan.
 andarag ['ndlg], n. adj. '(text) in between', 13. 7, 8; 22. 4
 anēraxt ['nylht'], adj. 'uncontroversial, without dissension', 10. 56
 any [ZK Y], adj. 'other, different', 22. 8 *et passim*; 'the rest', 8. 8; ~ bawēd ka, 'it is
 different, makes a difference, if', 6. 6 *et passim*
 apādyāb ['p'ty'p], adj. '(ritually) impure', 10. 15 *et passim*
 apaymān ['ptm'n'], adv. 'immoderately', 12. 5
 apparag ['plg], n. 'robber', 7. 5
 aradīhā ['ltyh'], adv. 'in an unauthorised manner', 1. 4; 4. 7; 6. 2 *et passim*; 'not
 properly', 19. 7.
 ardā-fraward ['lt'y plwt'], pr. n. 'id., righteous Fravaši'; (*šnūman* of) ~, 10. 59; 13.
 13, 15 *et passim*; wīspard ī ~, 'the *Vispered* of ~', 13. 4; yazišn ī ~, 'the
 service of ~', 13. 15
 asp ['sp], n. 'horse, mare', 12. 2
 asrāyīšnīh ['sl'dšnyh], v.n. 'failure to recite', 12. 6
 ašēmwohū ['šmw'whwk], n. 'id., a.v.', 13. 15; 19. 8
 ašnawēnīdan (ašnawēn-) ['šMHNyn-ytn], vb. 'to cause to hear, recite'; abar ~, 'to
 follow (another) in recitation', 6. 5, 6
 ašnūdan (ašnaw-) ['šMHN-t'n], vb. 'to hear', *passim*; abar ~, 'id.', 2. 3 *et passim*
 atōzišn ['twcš'n], adj. 'impossible to atone for', 11. 2
 atuwānīgīh ['twb'nykyh], n. 'lack of ability', 1. 4; 21. 6
 awestwārih ['wstw'b'lyh], n. 'reliability'; nē-- , 'lack of reliability', 19. 7
 awīštāb ['wšt'p], n. 'oppression, haste, urgency', 19. 8
 axwēškārīhā ['hwyšk'lyh'], adv. 'not in accordance with the proper function', 12. 5

ay [y], pt. 'that is to say', 14. 1; 22. 5 *et passim*; 'that' (introducing reported speech), 12.
 7 *et passim* (see also *hād*)
 ayāb ['ywp], conj. 'or', *passim*
 ayābēnīdan (ayābēn-) ['y'pyn-ytn], vb. 'to cause to catch up with', 14. 3
 ayāftan (ayāb-) ['y'p-t'n], vb. 'to reach, accomplish, achieve success', 8. 5
 ayāftār ['y'pt'l], n. 'achiever'; be-- , 'one who can accomplish (a valid recitation)', 8. 6,
 8; *a-be-- , 'one who cannot accomplish (a valid recitation)', 8. 8
 azabar [hcpl], adv. 'above', 10. 7
 azēr [hcdl], adv. prep. 'below, under', 10. 7
 bālīš [b'lšn], n. 'cushion', 10. 28
 bār [b'l], n. 'time', 2. 9 *et passim*
 bārestān [b'lst'n], adj. 'patient', 10. 40
 bāzāy [b'c'y], n. 'id., (a degree of sin)', 13. 13; 19. 11
 bacag [bck], n. 'finger', 10. 47
 barsom [blswm], n. 'id., (the bundle of rods or twigs used for ritual purposes)', 2. 8; 19.
 7, 8 *et passim*
 barsomdān [blswmd'n], n. 'implement for holding the *barsom*', 8. 8
 baxt [XLKWNt], part. 'provided', 13. 3
 Baxtāfrīd [bht'plyt], pr. n. 'id.', 10. 27
 baxtan (baxš-) [XLKWN-t'n], vb. 'to apportion, divide, distribute', 13. 4
 be¹ [BR], adv. prev. 'away, etc.', 2. 10 *et passim*; 'otherwise', 19. 2
 be² [BR], prep. 'except, besides', 2. 9 *et passim*
 be³ [BR], conj. 'but', 7. 5 *et passim*; 'except if', 22. 5
 be-ayāftār [BR' 'y'pt'l], see under *ayāftār*
 bīm [bym], n. 'fear', 21. 6
 bišāmṛūd [bys'mlwt'], n. <Av. 'passage to be recited twice', 2. 9; 10. 49; 15. 2, 3; 18.
 2, 3, 4; 'double recitation', 4. 8
 bōdyōzed [bwt'ykwyt'], n. 'id., (the sin of) causing intentional injury', 10. 24; ~ih,
 'id.', 10. 25
 bōy [bwd], n. 'incense, fragrance', 10. 8, 50 *et passim*. See also under *ēsm*.
 bowandag [bwndk], adj. adv. 'entire(ly), complete(ly)'; ~ mad estēd, 'has been present
 for the entire service', 13. 6
 brīn [blyn], n. 'cutting-off, end', 22. 3
 brištan (brēz-) [blyšt'n, blyc-], vb. 'to bake, roast', 10. 25
 būšāsp [bwš'sp], n. 'sleep, sloth', 1. 2
 bun [bwn], n. 'responsibility, account, beginning, base, bottom', 1. 4; 5. 3; 10. 9; 11.
 2; 21. 6; 22. 3 *et passim*; * ~ig, 'floor', 10. 16; ~ih, 'beginning', 8. 8; az ~ih,
 'from the beginning, at the beginning', 2. 8; 13. 6; ~ abāz, 'from the beginning', 10.
 51; 18. 5; frastuiiē ī ~, 'the first *frastuiiē* (Y. 0. 4)', 19. 9
 burag [bwik], n. cut', 10. 2; ~ih, 'cutting, cuts', 10. 2
 burdan (bar-) [YBLWN-t'n; bwitn, bi-], vb. 'to carry, take away, remove', 8. 5, 6, 8;
 13. 15 *et passim*; 'to ride', 19. 6
 cār [c'l], n. 'remedy'; s.th. that redresses the balance, penalty', 1. 4
 cāšnīg [c'šnyk], n. 'id., ritual tasting', 10. 37 *et passim*
 cāstag [c'šk'], n. 'teaching', 1. 4; 4. 8; 10. 14, 47; 19. 7, 9 *et passim*
 cahrūšāmṛūd [ctlwš'mlwt'], n. <Av. 'passage to be recited four times', 2. 9; 15. 2; 18.
 1, 2; 'quadruple recitation', 4. 8
 cahrūšwadag [ctlwš'wtk'], n. 'a fourth part', 4. 8; 18. 3
 camīšn [cmšn], n. 'urinating', 19. 8
 cand [cnd], adj. adv. 'how much', 9. 1, 2 *et passim*
 candēn [cndyn], adj. 'how many', 2. 1
 cidan (cin-) [cytn, cyn-], vb. 'to gather', 10. 2
 ciyōn [cygwn], adv. conj. 'how, as, like, when', 2. 11 *et passim*
 dād [d'r], n. 'law, justice'; ~ihā, adv. 'lawfully, properly', 12. 3
 Dād [d't], pr. n. 'id.', 2. 15

²hād [h't], n. 'Hāiti, Chapter', 13. 9, 11; 22. 3, 4
hān [ZK], dem. pron. dem. adj. 'that', *passim*
hāwanān [h'wn'n], n. 'id.', (one of the celebrant priests)', 13. 5
hakaṭ, n. adv., Av. 'unison (in reciting)', 5. 3; 6. 6
hamnāg [hm'nk], adj. 'all', 2. 5 *et passim*; 'entire', 4. 8
hambār [hnb'l], n. 'store', 22. 6
hambun [hmbwn], n. 'a little'; ~-iz, 'a little', 10. 22
ham-cašmih [hm cšmih], n. 'emulation'; pad ~, 'to meet the required standard' (?), 10. 6
ham-dādestān [hmd'tst'n], see under *dādestān*
hamē [hm'y], adv. 'always', 22. 5, 7; ~ rawiṣnīg, 'for evermore', 22. 7
hamēgih [hmykyh], n. 'completeness'; ~ dādan, 'to complete', 19. 4
ham-fragard [hmpigl't], see under *fragard*
ham-niyōxšišnih-gōwišnih [hm ndwhššnyh gwbšnyh], n. 'recitation while listening to each other', 6. 2, 3
ham-rad-passāg [hmltps'k], n. 'communicant', 1. 1
*ham-tāg [hm't'k], adj. 'equal, equal in ritual efficacy, ham-kalām', 14. 1
ham-urusparih [hm'włwsplyh], n. 'shielding (?)', 19. 10
hangārdan (hangār-) [hng'l-t'n], vb. 'to reckon, consider', 10. 43
hanjaman [hncrn'n], n. 'group, assembly, community', 13. 1, 3; gāhān ī pad ~, see under *gāh*
harw [KR'], adj. 'all', 4. 3 *et passim*
harwisp [hlwsp], adj. 'all', 20. 5; 21. 7, 8 *et passim*
hayyār [hdyb'l], n. 'celebrant', 13. 4, 5, 6
hištan (hil-) [ŠBKWN-t'n], vb. 'to leave, abandon, omit', 8. 8; 13. 7, 9 *et passim*; be ~, 'to omit', 4. 8; 13. 11; pad sālār ~, see under *sālār*
hixrōmand [hyhl'wmnd], adj. 'impure, filthy, polluted', 10. 2, 25; ~ih, '(ritual) impurity, filth', 10. 38, 41 *et passim*
hōm [hwm], n. 'id., Haoma', 4. 8; 13. 11; ~ *kōftan, 'the service of (pounding) the Haoma (Y. 22-27. 11)', 4. 8; 18. 3; ~ drōn, 'id., (a ritual)', 13. 13; ~ yašt, 'the litany to Haoma (Y. 9-11. 15)', 18. 3
hōrw-pās [h'włwp's], n. < Av. 'id., (reference to an Avestan passage)', 2. 6
hōšag [hwšk'], n. 'ear of corn', 10. 2
hōšēnidan (hōšēn-) [hwšyn-ytn'], vb. 'to dry', 10. 15
hōšidan (hōš-) [hwš-ytn'], vb. 'to dry up, wither', 10. 26
hōy [hwy], n. 'left (hand)', 10. 7 *et passim*
hunidan (hun-) [hwn-ytn'], vb. 'to express (juice), extract, press', 13. 11
hur [ŠKL], n. 'kouniss', 10. 5; 12. 2
hušk [hwšk'], adj. 'dry', 10. 15
im [m], dem. pron. dem. adj. 'this', *passim*
jadag [ytk'], n. 'form, property', 19. 7
jōrdā [ywl't'y], n. 'corn, grain', 10. 1
jud [ywdt], adj. adv. 'different(ly), separate(ly)', 5. 3; pad ~ az, 'as opposed to', 19. 11
jud-fragard [ywdt plgt'], see under *fragard*
juttar [ywdt'l], adj. adv. 'different(ly), separate(ly)', 2. 4; 13. 15 *et passim*; ~ nēst, 'it makes no difference, the same rule applies', 6. 6
kāmag [k'mk'], n. 'inclination, desire', 10. 28; ~ ī mard rāy āyēd, 'it suits the inclination of the priest', 10. 28
kāmistān (kām-) [YCBHN-st'n], k'm-(y)st'n], vb. 'to wish, want, desire', 10. 7, 51 *et passim*
kār [k'l], n. 'work, affair, use', 10. 3 *et passim*; ~ ud kirbag, 'meritorious acts', 21. 6; ~ē wizārdan, see under *wizārdan*
kāstan (kāh-) [k'stn, k'h-], vb. 'to deduct, lessen, decrease', 10. 11; abāz ~, 'to cut down, diminish', 12. 7
kadār [kt'l], interr. pron. 'which, what', 6. 3; 18. 1

kadār-iz-ē [kt'lc-XD], indef. pron. 'whichever', 2. 9 *et passim*; 'any ... whatever', 19. 4; 22. 1
kadag [ktk'], n. 'dwelling (of the Sacred Fire)', 22. 5
kamist [kmyst'], adj. 'least', 10. 40
kamistagih [kmsktkyh], n. 'least quantity'; pad ~, 'at least', 10. 22
kanārag [kn'lk'], n. 'limit, edge', 10. 24
kandan (kan-) [XPLWN-t'n], vb. 'to uproot', 10. 16
kard [krt', kt'], n. 'action', 2. 13; 'part (of liturgy), section', 3. 4, 8; 20. 3, see also *kardag*
kardag [krtk'], n. 'section', 2. 13; 5. 3; 10. 14, 47, 49 *et passim*; 'action', 10. 29, see also *kard*
kardan (kun-) ['BYDWN-t'n, krt'n, kwn-], vb. 'to do, perform', *passim*; andar ~, 'to mix (another's recitation with one's own)', 19. 9; be ~, 'to finish, complete', 6. 6 *et passim*
kas ['YŠ], n. 'person', 21. 6 *et passim*; hān ī ~ān, 'public', 22. 2
Kay-Ādur-bōzēd [kd'twr bwcyt'], pr. n. 'id.', 1. 4; 10. 6; 12. 7; 19. 7
kehihā [ksyh'], adv. 'for less', 7. 5
kilisyāg [klsy'k], n. 'Christian'; ~ihā, pl. n. (?) 'Christians', 8. 2
kirbag [klpk'], n. 'merit, virtue', 3. 8; 10. 44 *et passim*; ~ih, 'id.', 10. 27. See also under *kār*.
kirrēnidan (kirrēn-) [klyn-ytn'], vb. 'to create (daēvic)'; ~išn, 'creation (daēvic)', 15. 3
kū ['YK], conj. adv. 'that, where, that is to say', 22. 5; ~gyāg, see under *gyāg*
kūn [ŠTH], n. 'rump', 10. 11
kust [kwst'], n. 'side', 10. 7 *et passim*; az ~ē, 'on each side (of the zōr)', 13. 1, 2
kuštan (kuš-) [NKSWN-t'n], vb. 'to kill, sacrifice', 19. 10
māh [m'h], n. 'moon', 22. 5; ~ niyāyišn, 'the Niyāyišn to the Moon', 22. 5
Māhguš(n)asp [m'hgwšnsp, m'hgwšp'], pr. n. 'id.', 3. 8; 5. 3; 10. 13, 31; 19. 9
māhigān [m'hyk'n], n. 'month, month-day', 10. 59
māndan (mān-) [KTLWN-t'n], vb. 'to remain, be extant', 2. 15; 'to postpone', 1. 4
māzdešn [m'zd(y)šn], n. adj. 'Mazdayasnian, Zoroastrian', 3. 8
madan [mtn'], vb. 'to come', 2. 7 *et passim*
mar [ml], n. 'account, reckoning'; ō ~ āyēd, 'goes to (one's) account', 10. 40
marag [mlk'], n. 'number', 2. 4 *et passim*
mard [GBR', mlt'], n. 'man', 1. 2 *et passim*; 'priest', 10. 14, 28; 19. 10 *et passim*
marg [mlg], n. 'death'; ~arzān, adj. 'worthy of death, in a state of mortal sin', 11. 2; 20. 1; 21. 1; ~ih ud *raxtagih, '(a state of) "death and disease"', 7. 5
mast [mst], adj. 'drunk', 11. 1
may [XS, mdy], n. 'wine', 10. 5, 53; 11. 1; 12. 2 *et passim*
mayān [mdy'n], n. adj. 'middle, middle part', 10. 35 *et passim*; hān ī ~ gōwišn, 'medium-(loud) pronunciation', 8. 7
mayānag [mdy'nk'], n. adj. 'middle (part), medium-loud, moderate', 2. 3; 10. 18 *et passim*
*mayēnidan, mayēn- [mdyn-ytn'], vb. 'to be(come) intoxicated', 12. 3, 5
mērag [mylk'], n. 'young man', 2. 3
mēwag [mywk'], n. 'fruit', 10. 7, 50 *et passim*
mēzag [myck'], n. 'small table', 10. 16
mēzd [myzd], n. 'id., ritual offering', 10. 27, 36, 44
mehmān [m'hm'n], n. 'guest'; pad xwardan ~, 'amenable to consumption', 10. 45; pad xwarišn ~, 'id.', 10. 50
menidan (men-) [myn-ytn'], vb. 'to think'; abar ~, 'to recite mentally', 7. 1; abar-menišn, n. 'mental recitation', 7. 1; pad menišn, 'mentally', 10. 11; tar-menišnīh see s.v.
mistān (mēz-) [mstn, myc-], vb. 'to urinate', 19. 2
mizd [m(y)zd], n. 'reward', 7. 5
nām [ŠM, n'm], n. 'name', 2. 7 *et passim*

nārig [n'(y)lyk], n. 'woman', 22. 2
 nāy [n'd], n. 'reed's length, cubit'; dō-~, 'of two cubits', 10. 28
 namidan (nam-) [nm-ytn], vb. 'to grow damp (with sweat)', 19. 9, 10, 11
 nask [nsk], n. 'id., a Book of the Avesta'; 'an Avestan formula', 19. 8; --hilišnih, '(the sin of) abandoning the Nask', 4. 3
 nē [L'], adv. 'no, not', *passim*
 nē-awestwārih [L' 'wstw'lyh], see under *awestwārih*
 nēk [nywk], adj. 'good', 22. 7
 nēm [PRG, nym], n. adj. 'half', 9. 2; 10. 57
 nēmag [nymk'], n. 'half', 15. 1; 19. 5
 nērang [nylng], n. 'ritual direction', 2. 15; 3. 8; 10. 14, 28
 nēst [L'YT], fin. vb. 'is not', 2. 12 *et passim*
 nibāstag [np'stk'], adj. 'lowered', 10. 14
 nidom [nytwm], adj. 'lowest, least', 9. 1
 nigēridan (nigēr-) [nkyl-ytn], vb. 'to look at, gaze at, observe', 10. 11, 50 *et passim*;
 ~išn, v.n. 'intention', 6. 6; pad ~išn, 'intentionally', 18. 3; nē pad ~išn, 'unintentionally', 10. 37, 58, 59 *et passim*
 nigūn [nkwn], adj. 'upside-down, inverted', 10. 47
 nihādan (nih-) [XNHTWN-tñ], vb. 'to put, place', 10. 7 *et passim*
 nihaftan (nihumb-) [nhwptñ, nhwmb-], vb. 'to cover, hide', 10. 21, 50
 nišastan (nišān-) [YTYBWN-stñ], vb. 'to sit, sit down', 10. 11, 49; 19. 6 *et passim*
 niyāyīšn [ny'yšn], n. 'id., prayer', 22. 5; mäh ~, see under *mäh*
 niyōxšidan (niyōxš-) [ndwhš-ytnn], n. 'to listen', 3. 1, 5 *et passim*; abar ~, 'to listen (silently)', 4. 4, 6; frāz ~išnih, n. '(the act of) listening', 2. 2
 nōg [nwk'], adj. adv. 'new, recently, just', 2. 7; pad ~, 'just', 2. 7
 nōg-nāwar [nwkn'wl, nwkn'pl], n. 'id., (name of a ritual and a šnūman)', 13. 16; 19. 7
 ōbastan (ōft-) [NPLWN-tñ], 'wpstñ', vb. 'to fall', 8. 1
 ōh [KN], adv. 'thus, so, still, nevertheless', *passim*
 ōš [wš], n. 'awareness, perception', 8. 4, 5; 9. 2; ~ dār, 'pay attention', 19. 8
 ōšmurdan (ōšmār-, ōšmur-) [MNYTWN-tñ], 'wšmwltñ', 'wšm'l-l', vb. 'to count, study'; abāz ~, 'to enumerate, include all appropriate items in recitation', 2. 8, 14; 13. 14; 19. 8; frāz ~, 'to "concentrate" on one's recitation (i.e., to pronounce or remember it in such a way that it does not count as formal recitation)', 3. 4, 8; 5. 2; 8. 7; 20. 3; 21. 3
 ōzadan (ōzan-) [YKTLWN-tñ], vb. 'to kill', 7. 5
 *ōyrišt [wylšt'], n. 'id., (a degree of sin)', 1. 4
 pādan (pāy-) [NTLWN-tñ], vb. 'to wait', 10. 30, 44; 18. 4 *et passim*
 pādixšāy [šLYT', p'txš'(d)], adj. 'permissible, proper', 7. 5 *et passim*
 pādyāb [p'ty'p], adv. 'ritually pure, clean', 3. 8; 10. 2 *et passim*; pad ~, '(ritually) pure', 10. 2, 15; 19. 8; 'ritually cleansed (?)', 21. 6; ~ih, 'ritual purity', 10. 17 *et passim*
 pāy [LGLH, pdy], n. 'foot', 10. 49 *et passim*; ul (ō) ~ ēstādan, 'to rise to one's feet', 4. 3; 10. 36, 39, 52; az ~, '(while) standing up', 10. 49
 pāyag [p'dk'], n. 'degree, level', 19. 11
 pad-ēstišnih [PWN 'stšnyh], n. 'standing by, silent participation', 4. 2
 padiriftag [ptylptk'], adj. 'accepted, undertaken (of a ritual)', 13. 13
 padišxwar [ptšxwl], n. 'bowl', 10. 5, 15
 pahlom [p'hlm], adj. 'foremost, first, best', 22. 6, 8
 pahnāy [p'hnd], n. 'width, breadth', 10. 22
 pahrēxtan (pahrēz-) [p'hlyhtñ, p'hlyc-], vb. 'to abstain, avoid, keep away', 10. 17; 21. 6
 pas¹ [XL], prep. 'after, behind', *passim*
 pas² [XL], adv. prev. 'later, afterwards, then, thus', 13. 6 *et passim*; ~ āmadan, 'to come late', 13. 6; ~ rasīdan, 'to reach (a point in recitation) late', 2. 13; pēš

ud ~, 'mixed up', 10. 56, 57; yazišn nē pēš nē ~ nē bawēd, 'the act of worship is not valid, neither (the part) before nor after (an omission)', 4. 8; 18. 2, 3
 paššinjīdan (paššinj-) [pšnc-ytn], vb. 'to sprinkle', 10. 28
 pattān [pt'n], n. 'noise, sound', 14. 1
 paydāg [pyt'k'], adj. 'evident, clear', *passim*
 paydāgēnīdan [pyt'kyn-ytn], vb. 'to conclude, draw a conclusion', 4. 8; 'to define', 10. 25; 'to demonstrate', 19. 7
 paymān [ptm'n], n. 'moderation, mean', 12. 3. See also *apaymān*.
 paymānag [ptm'nk'], n. 'measure, limit, definition', 5. 3 *et passim*; 'section', 2. 4
 pēm [pym], n. 'milk', 12. 2
 pēš¹ [L'YN, pyš], prep. 'before, in front of, with, in the presence of', 10. 45 *et passim*
 pēš² [L'YN, pyš], adv. prev. 'before', 7. 5; 10. 53 *et passim*; 'following, next', 10. 29, 30; ~ az, 'before', 2. 10 *et passim*; ō ~, 'present', 2. 12; kē ...ō ~ estēd, 'who is about to (recite)', 10. 50; pad... ō ~, 'before (a passage)', 2. 9; ~ ud pas, 'mixed up, in the wrong order', 10. 56, 57; 14. 4; yazišn nē ~ nē pas nē bawēd, 'the act of worship is not valid, neither (the part) before nor after (an omission)', 4. 8; 18. 2, 3; --gāhīh, 'precedence', 22. 5; --nēmag, 'the first half', 19. 5
 petit [pytyt], n. 'penance', 21. 6; --ig, penitent, penitence, 21. 6
 pōryōrkēšān [pwlyw(k)kyš'n], n. 'the First Teachers (of the faith)', 2. 5 *et passim*
 puhl [pwhl], n. 'bridge'; ō ~ raftan, vb. 'to go to the Bridge (to be judged)', 2. 4, 8. 8; ō ~ šudan, 'id.', 21. 6
 purr [pwl], adj. 'full', 10. 35; 12. 7
 rāh [r's], n. 'road'; pad ~, 'on the way', 19. 8; andar ~, 'id.', 19. 8
 rāspīg [r'spyk'], n. 'rāspī, officiating priest other than the zōt', 2. 7 *et passim*; ~ih, n. 'office of rāspī', 4. 8
 rāy [l'd], postpos. 'for, because, etc.', *passim*; ēd ~, 'therefore', 1. 4
 rāyēnīdan (rāyēn-) [l'dyn-ytn], vb. 'to arrange, manage, direct (a ritual)', 2. 12; 18. 4
 rad [l'r], n. 'ratu, (s.o. in) authority, chief', 10. 1 *et passim*; ~ihā, adv. '(acting) authorisedly', 1. 4; 3. 3, 7 *et passim*; a--ihā, adv. 'unauthorisedly', 1. 4; --franāmişnih, n. 'the occasion for extolling the Ratus (i.e. the Gāhāmbār)', 1. 2; 13. 3
 *radag [l'rk'], n. 'straight line (?)', 4. 3
 raftan (raw-) [SGYTWN-tñ], vb. 'to go', 2. 4; 19. 6 *et passim*; 'be viable', 21. 6; raft, 'having taken place', 21. 6; abar ~, see under *abar*.
 ranj [l'nc], n. 'pain, trouble'; ~agihā, 'troublesome', 10. 49; nē ~agihā, 'neglecting to take pains', 14. 3
 rasīdan (ras-) [YXMTWN-tñ, ls-ytn], vb. 'to reach, go to', 2. 7 *et passim*; abar ~, 'to touch', 10. 15, 17; pas ~, 'to reach (a point in recitation) late', 2. 13; ~ ō, 'to touch', 10. 17
 ratwō-berezad [l'rpwblzt'], n. 'the Raθβō Bərəzad service, (i.e. the liturgy of the Gāhāmbār)'; wīsparad ī ~, 'the Vispered of ~', 13. 4
 rawišniḡ, see under *hamē*
 ridan (riy-) [lytm, ly-], vb. 'to defecate', 19. 2
 rōb- [lwp-], vb. pr. st. 'to rub, sweep', 10. 28
 rōd [lwt'], n. 'river'; --kadag, 'id.', 8. 2; tan--agān, 'those whose body (is in) a river' (?), 8. 2
 rōn [lwn'], n. 'direction'; ~ kardan, 'to direct, point', 10. 7, 54 *et passim*
 rōšn [lwsn'], adj. 'clear'; u-m nē ~, 'it is not clear to me', 10. 53 *et passim*
 Rōšn [lwsn'], pr.n. 'id.', 2. 6; 3. 8
 rōšnag [lwsnk'], adj. 'clear', 2. 8 *et passim*
 rōz [YWM, lwc], n. 'day', 10. 59 *et passim*; --šab, 'night and day', 13. 12; panj ~ ī andar gāh, see under *gāh*
 *rōzēn [lwcyn], n. 'wages (?)'; xwadāy ī ~, 'fee-paying "client" (?)', 22. 5
 sālār [srd'l], n. 'caretaker, one who is in charge'; pad ~ hištan, 'to entrust', 19. 7, 8
 sāmān [s'm'n], n. 'limit, boundary'; 'boundary marker', 15. 1

sāxtan (sāz-) [s'xtn, s'c-], vb. 'to make, prepare', 10. 1, 16 *et passim*; frāz ~, 'to prepare', 3. 8; sāxt, part. 'constituted', 14. 1
 sāzag [s'ck], n. 'tray, implement'; drōn ~, 'drōn tray', 10. 15, 16, 18
 sāzišn [s'cšn], v.n. 'preparation', 10. 6
 *sadagīg [stkyk], adj. 'a little stale', 10. 5
 sahistān (sah-)(MDMHN-stn), vb. 'to seem, seem proper', 7. 1
 sar [L'YŠH], n. 'head, end (of text)', 2. 10; 4. 8; 5. 3; 13. 14, 15; 22. 3, 8 *et passim*;
 abar-~, 'on top', 10. 7; ~ kardān, 'to end, complete', 6. 6; 10. 41 *et passim*; ō ~
 (baxtan), '(distribute) to individual (priests)', 13. 4
 sardag [sltk], n. 'sort, kind', 10. 1
 sawxan [MRY], n. 'word', 22. 5
 sayistan (say-) [ŠKBXWN-tñ], vb. 'to lie down, sleep', 1. 4; 19. 6
 sir [ŠWN], n. 'garlic', 10. 23
 sik [XLY', sk], n. 'vinegar', 10. 6
 Sōšāns [sws'ns], pr. n. 'id.', 1. 4; 10. 59; 12. 7; 13. 12; 19. 7, 8, 9
 sōxtan (sōz-) [swhtn, swc-], vb. 'to burn', 10. 26 *et passim*
 sōzēnīdan (sōzēn-) [swcyn-tñ], vb. 'to cause to burn, kindle', 2. 8
 Spandarmad [spndrmt], pr. n. 'id.', (a *Yazad*), 19. 10
 spendōmad [spndwmt], n. 'id.', the *Spāntāmainiiu Gāthā*, 13. 8
 sprahm [spl(h)m], n. 'flower(s), herbs', 10. 7
 srāyēnīdan (srāyēn-) [sl'dyn-ytn], vb. 'to recite', 13. 6, 7. See also *srūdan*.
 sraw [slwb], n. 'word', 4. 3; 19. 8
 srēš- [slyš-], vb. pr. st. 'to mix', 10. 2
 srīšāmūd [slyš'mlwt], n. < Av. 'passage to be recited three times', 2. 9; 10. 49; 15. 2;
 18. 3; 'triple recitation', 4. 8
 srōš [slwš], n. pr. n. 'id.', Sraoša; 'a liturgy or hymn dedicated to Sraoša', 4. 3; ~
 bartīšnīh, 'id.', (a part of the ritual), 18. 3; ~ drōn, 'id.', (a part of the ritual), 18. 3
 (see also *drōn*)
 srōšāwarz [slwš'wlc], n. 'id.', (the priest who is in charge of directing the ritual), 4. 3;
 13. 5
 srūdan (srāy-) [slwtñ, sl'd-], vb. 'to recite', *passim*; srāyišn, v.n. '(the act of)
 reciting', 7. 2; srāyišnīh, v.n. 'id.', 4. 1; 5. 1; frāz-srāyišnīh, 'utterance', 2. 3;
 pas ~, 'to repeat (the words of a text without performing the ritual)', 14. 1
 stadān (stān-) [YNSBWN-tñ], vb. 'to seize, take', 7. 5; 10. 25 *et passim*; ul ~, 'to
 take up, lift up', 10. 2
 stōš [stwš], n. 'id.', Sedōš (a ritual), 2. 4; 13. 13
 stōt yasn [stwt ysn], n. 'id.', the *Staota Yesniia*, 19. 4
 sūdāgīh [swtkyh], n. 'negligence', 18. 3
 sūr [swl], n. 'meal', 12. 3, 5
 sūrāg [swl'k], n. 'hole, hollow', 10. 54
 sudāb [swt'p], n. 'rue', 10. 4
 šāyēd [š'dyt], fin. vb. 'may, is allowed, permissible, proper', 2. 8 *et passim*; drōn pad
 drōnīh nē ~, 'the consecration of the drōn is invalid', 10. 43
 šāb [LYLY', šp], n. 'night', 13. 15 *et passim*
 škastan (šken-) [TBLWN-tñ, škstñ, škyn-], vb. 'to break, break off', 2. 12
 šnāyišn [šn'dšn], v.n. 'propitiation'; xwaršēd ~, 'the propitiation of the Sun', 22. 5
 šnūman [šnwmn], n. 'id.', (dedicatory formula), 2. 8, 14, 52; 13. 12, 14, 16 *et passim*;
 ~ wizārišn(īh), 'recitation of the šnūman', 10. 49, 50; 18. 3
 šōn [šwn], n. 'manner', 19. 10
 šudan (šaw-) [ZLWN-tñ], vb. 'to go (away)', 13. 6; pad ... ~, 'to reach (a point in
 recitation)', 19. 9
 šustan (šōy-)(XLLWN-tñ), vb. 'to wash', 10. 15; 19. 8 *et passim*
 tā¹ [D], prep. 'until, up to, as long as', 1. 4
 tā² [D], conj. 'note that, that is, then, namely', 1. 4; 10. 52 *et passim*
 tāftan (tāb-) [YX(D)XWN-tñ, t'p-tñ], vb. 'to heat', 10. 25, 26

tāg [t'k], n. 'piece, item, unit', 13. 15; (*ham)~-, 'ham-kalām, (of equal ritual
 efficacy)', 14. 1
 tan [tn], n. 'body', *passim*; (pad) ~-ē, 'alone, individually', 2. 3, 7, 8, 9; 4. 3
 tanāpuhl [tn'pwhl], n. adj. 'id.', (a degree of sin or merit), 3. 8; 6. 6; ~agīh, 'the state
 of being ~', 20. 2, 4; ~agānīh, 'the state of being ~', 21. 2, 4
 tanbān [tnb'n], adj. 'inexact', 14. 2
 tar-menišnīh [dmynšnyh], n. 'perversity, disrespect', 18. 3; ~ā, adv. 'disrespectful(ly)',
 10. 49. See also under *menīdan*.
 tarrag [tlk], n. 'vegetable(s)', 10. 4, 7, 50 *et passim*
 taxtan (tax-) [txtn, tc-], vb. 'to run', 19. 6
 tōm [twm], n. 'seed'; 'people', 19. 11
 tom [tm], adj. 'dark'; wāzag ī ~, 'a "dark" (i.e. invalid) recitation', 18. 4
 trufš(ag) [tlwps(k)], adj. 'sour', 10. 5
 tuwān [twb'n], n. 'power, capability', 8. 8 *et passim*; ~ būdan, 'to be able', 7. 5
 tuwānīg [twb'nyk], adj. 'able, competent', 7. 5. See also *atuwānīgīh*.
 ul [L'L], prep. 'up(wards), on', 10. 20, 52 *et passim*; ~ āmadān, 'to reach up', 10.
 16; ~ griftan, 'to initiate (a ritual)', 3. 8; ~ 6, 'on', 19. 8; dast ~ barsom
 nihišn, 'to put one's hand on the barsom', 19. 8
 uskārđan (uskār-) [wsk'l-tñ], vb. 'to think, consider', 10. 27
 us(t)ōfrīd [wswplyt], n. 'votive service', 13. 13
 ušt [wšt], n. 'the *Uštāuaiti Gāthā*', 13. 11
 uštar [GMR], 'wštl', n. 'camel', 8. 3
 uštwad [wštpst], n. 'id.', the *Uštāuaiti Gāthā*, 13. 8
 wād [w't], n. 'wind', 2. 11
 wāng [K'L', w'ng], n. 'voice, sound, noise', 2. 3, 8 *et passim*
 wāz [w'c], n. 'bāy (i.e. a ritual formula, or the service of the same name)', 2. 3 *et passim*;
 'utterance', 14. 1; ~ ašnūdan, 'to listen to the ~', 2. 3; ~ be guftan, 'to leave the
 ~', 2. 10, 13; 4. 8; 13. 15 *et passim*; ~ dādan, 'to give the ~', 2. 9; ~ griftan, 'to
 take the ~', 2. 8; 3. 8 *et passim*; ~ abāz griftan, 'to take the ~ again', 4. 8; ~
 frāz griftan, 'to take the ~', 13. 6; ~ (frāz)-girišnīh, n. 'the act of taking the ~',
 2. 7, 8; 10. 49; 19. 8 *et passim*
 wāzār [w'c'l], n. 'market', 10. 2
 wāzag [w'ck], n. 'word, statement', 2. 5; 'recitation', 10. 51; 18. 2 *et passim*. See also
 under *tom*.
 wacast [wcst], n. 'id.', verse, strophe, 5. 3; 6. 1, 4; 15. 1; ~ drahnāy, 'for the length of
 a verse', 10. 51, 52, 58
 waccag [wck], n. 'child', 3. 8
 wahāg [wh'k], n. 'price', 7. 5
 war [wl], n. 'breast, side'; pad ~ ī, 'beside', 19. 8
 warm [wlm], n. '(the state of) having memorised', 19. 6, 7; 22. 5
 warzišn [wlcšn], n. 'act, deed', 11. 2
 was [KBD, ws], adj. 'much, many', 2. 9 *et passim*
 wazīdan (waz-) [wc-ytn], vb. 'to move, blow'; 'to drive', 19. 6
 wēn [wyn], n. 'breath'; abestāg ī andar ~, 'the Avestan texts which are recited with
 the (full) breath', 14. 4; ~ burdan, 'to exhale', 14. 4; ~ āwurdan, 'to inhale', 14. 4;
 ~ dāštan, 'to hold the breath', 14. 4
 wēš [wyš], adj. adv. 'more'; ~-abestāgīh, '(the question of s.o.) having recited more
 Avestan', 19. 8
 wēšistagīh [wyšstkyh], n. 'the largest part'; ~-iz, 'at most', 10. 22
 weh [ŠPYL], adj. 'better, best', 2. 4; 19. 8 *et passim*; ~ih, 'goodness, being in order',
 19. 8
 (*Wehdād ī) Adur-Ohrmazdān [(w'wyhd't'Y) 'twr 'whrmzd'n], pr. n. 'id.', 22. 5
 Wehšābuhr [wyhš'pwhl], pr. n. 'id.', 10. 44; 13. 14; 19. 8, 11
 wīspard [wyspt], n. '*Vispered*, (name of a ritual)', 13. 4 *et passim*; ~ ī dwāzdah-
 hōmāst, see under *dwāzdah-hōmāst*; ~ ī ratwō-berezad, see under *ratwō-
 berezad*; ~ ī ardā-fraward, see under *ardā-fraward*

- widārdan (widār-) [wt'l-t'n], vb. 'to (cause to) pass', 10. 34
 wināhgār [wn'sk'l], n. 'sinner', 12. 4, 6 *et passim*
 wistardan (wistar-) [wstl-t'n], vb. 'to spread'; 'to set up (an object like a table)', 10. 16; ~išn, 'a thing that is set up, i.e. a table or tray (?)', 10. 19
 wizārdan (wizār-) [PLŠWN-t'n, wc'l-t'n], vb. 'to perform, fulfill', 2. 10 *et passim*;
 kār-ē ~, 'to do one's business, answer a call of nature', 19. 9, 10, 11; zyān ~išn, 'removing harm', 7. 5. See also under *šnūman*.
 wizāridan (wizār-) [wc'l-ym't], vb. 'to perform, fulfill', 19. 7
 xāk [h'nk'], n. 'soil', 7. 5
 xānag [h'nk'], n. 'house', 13. 4
 xrafstar [hlpstl], n. 'id., vermin', 7. 5
 xridan (xrīn-) [ZBNN-t'n], vb. 'to buy', 10. 2 *et passim*
 xūb [hwp], n. adj. adv. 'good, well'; *khūb*, (state of high ritual purity)', 13. 4; hān ~tar, 'it is best', 2. 7, 8 *et passim*; pad ~, 'good, in order', 10. 37; 'ritually fit', 21. 6; nē ~, '(ritually) unfit', 21. 6; ~ih, 'good(ness)', 10. 54; --dār, 'one who holds the *khūb*', 22. 5
 xuftagān [XLMWNtk'n], adv. 'sleepily', 14. 4
 xwār [hw'l], adj. 'light, easy, small, despicable', 7. 5; 19. 11
 xwārom [hw'lwm], n. 'taste', 10. 26; ~ih, 'id.', 10. 26
 xwāstag [NKSY'], n. 'goods, objects', 10. 11
 xwadāy [hwt'y], n. 'lord, master'; ~*rōzēn, see under *rōzēn
 xwar [hwl], n. 'id., (a degree of sin)', 1. 4; 13. 13
 xwardan (xwar-) [ŠTHN-t'n, hwl-t'n], vb. 'to eat, consume', 2. 10 *et passim*
 xwarišn [hwlšn], n. 'food', 2. 10, 12; 7. 5; 12. 1 *et passim*; ~ih, 'meal, food', 12. 7
 xwaršēd [hwlšyt'], n. 'sun', 10. 39; ~ yaštan, 'to adore the sun (at the end of an act of worship)', 19. 8; ~ šnāyišn, see under *šnāyišn*
 xwēd [hwt'y], adj. 'wet', 10. 15
 xwēškārihā [hwyšk'lyh'], adv. 'properly, in accordance with the proper function', 12. 3. See also *axwēškārihā*.
 yasn [ysn'], n. 'act of worship, service, *Yasna*', 2. 3; 22. 4; 'the *Yasna* Haptanghāiti', 18. 3
 yašt [yšt'], n. 'act of worship, service, *Yasna*', 2. 4, 8; 13. 13 *et passim*; 'liturgy', 22. 5; ~ i pad āb, 'the litany to the Waters (i.e. the *Āb-zōhr*, Y. 62. 11-71. 8), 19. 5; ~ i pad ātaxš, 'the litany to Fire (i.e. the *Ātaxš Niyāyišn*, Y. 62. 1-10)', 2. 10, 13; 13. 15; 19. 5 (see also *abestāg i pad ātaxš*); ~ i keh, 'the lesser service', 19. 8; ~ i meh, 'the greater service', 19. 8; ~ i drōn, 'the *Drōn* service', 19. 10. See also under *hōm*
 yaštag [yšt'k'], n. 'celebration', 21. 6
 yaštan (yaz-) [YDBXWN-t'n], vb. 'to celebrate, consecrate, perform', 1. 4 *et passim*;
 ~išn, n. 'act of worship, service, *Yasna*', 1. 4; 2. 3; 7. 5; 12. 4, 6 *et passim*
 yatāhūwēryō [yt'hwkwylywk'], n. 'id., the y.a.v. prayer', 13. 6, 7
 yazdānigān [yzd'nyk'n], n. 'pious gifts', 13. 4
 zamān [DN', zm'n'], n. 'time', 2. 13; 7. 5 *et passim*
 zardušt [zltw(x)št'], n. 'Zarathustra', 15. 1
 zīrak [zylk'], adj. 'intelligent, clever', 22. 5
 zōhr [zwhl], n. 'id., offering, libation', 19. 10, 11; ~ dādan, 'to offer the ~', 19. 10, 11; ~ i ābān, 'the ~ to the Waters', 22. 5; nē pad ~, 'without ~', 22. 5
 zōhrag [zwhlk'], n. 'libation'; ābān ~, 'the libation to the waters', 2. 13
 zōr [zwl, zwhl], n. 'force, oppression', 21. 6
 zōt [zwt'], n. 'id., (chief officiating priest)', 2. 7; 3. 1; 13. 4 *et passim* (see also under *abestāg*); ~ih, 'the office of *zōr*', 22. 1
 zūd [zwt'], adv. 'quickly, fast, soon', 2. 13, 14
 Zurwāndād [zlw'nd't'], pr. n. 'id.', 21. 6
 zyān [zyd'n'], n. 'harm'; ~ wizārišn, 'removing harm', 7. 5

CAHIERS DE STUDIA IRANICA

- Cahier 1 Ph. GIGNOUX et R. GYSELEN
 SCEAUX SASSANIDES DE DIVERSES COLLECTIONS PRIVÉES
 Leuven 1982
- Cahier 2 R. CURIEL et R. GYSELEN
 UNE COLLECTION DE MONNAIES DE CUIVRE ARABO-SASSANIDES
 Paris 1984
- Cahier 3 Jean DE MENASCE
 ÉTUDES IRANIENNES
 Paris 1985
- Cahier 4 Ph. GIGNOUX et R. GYSELEN
 BULLES ET SCEAUX SASSANIDES DE DIVERSES COLLECTIONS
 Paris 1987
- Cahier 5
 TRANSITION PERIODS IN IRANIAN HISTORY
 Paris 1986
- Cahier 6 H. DESMET-GREGOIRE et P. FONTAINE
 LA RÉGION D'ARAK ET DE HAMADAN : CARTES ET DOCUMENTS ETHNOGRAPHIQUES
 Paris 1988
- Cahier 7
 ÉTUDES IRANO-ARYENNES OFFERTES À GILBERT LAZARD
 Paris 1989
- Cahier 8 Dastur F.M. KOTWAL and J.W. BOYD
 A PERSIAN OFFERING. THE YASNA : A ZOROASTRIAN HIGH LITURGY
 Paris 1991
- Cahier 9 Ph. GIGNOUX
 LES QUATRE INSCRIPTIONS DE KIRDĪR. TEXTES ET CONCORDANCES
 Paris 1991
- Cahier 10 F.M. KOTWAL and P.G. KREYENBROEK
 THE HĒRBEDESTĀN AND NĒRANGESTĀN. VOL. I. HĒRBEDESTĀN
 Paris 1992
- Cahier 11
 RECURRENT PATTERNS IN IRANIAN RELIGIONS: FROM MAZDAISM TO SUFISM
 Paris 1992
- Cahier 12 M. SZUPPE
 ENTRE TIMOURIDES, UZBEKS ET SAFAVIDES
 Paris 1992
- Cahier 13
 ANTHOLOGIE DE ZĀDSPRAM. Texte pehlevi, traduit et commenté par Ph. GIGNOUX et A. TAFAZZOLI
 Paris 1993
- Cahier 14 F. de CALLATAÏ
 LES TÉTRADRACHMES D'ORODÈS II ET DE PHRAATE IV
 Paris 1994
- Cahier 15 J. AUBIN
 ÉMIRS MONGOLS ET VIZIRS PERSANS DANS LES REMOUS DE L'ACCULTURATION
 Paris 1995